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T H E

CRITICAL REVIEW.

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For the Month of *March*, 1776.

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ARTICLE I.

*The History of the Decline and Fall of the Roman Empire. By Edward Gibbon, Esq. Vol. I. 4to. 1l. 1s. Boards. (Continued from p. 122.)* Cadell.

**W**E suspended our account of this History at a period when corruption was evidently undermining the foundations of the Roman empire, and universal imbecility portended its inevitable fall. In order to obtain a clearer knowledge of the subsequent events, Mr. Gibbon previously exhibits a view of the character, forces, and designs of those nations by which the catastrophe was accomplished. In the eighth chapter, therefore, he delineates the state of Persia after the restoration of the monarchy by Artaxerxes, and, in the ninth, that of Germany till the invasion of the barbarians, in the time of the emperor Decius. The latter of these subjects, in particular, has been copiously treated by other writers, but our author's observations are so judiciously selected, so advantageously arranged, and enforced with such energy of philosophical sentiment, that they must excite the attention of every reader. They relate to the most important circumstances of climate, of manners, and of institutions, which rendered the ancient Germans such formidable enemies to the Roman power. As these observations are so worthy of being perused, we shall extract a passage from them.

• The religious system of the Germans (if the wild opinions of savages can deserve that name) was dictated by their wants,  
 VOL. XLI. *March*, 1776. N their

their fears, and their ignorance. They adored the great visible objects and agents of nature, the sun and the moon, the fire and the earth; together with those imaginary deities, who were supposed to preside over the most important occupations of human life. They were persuaded, that, by some ridiculous arts of divination, they could discover the will of the superior beings, and that human sacrifices were the most precious and acceptable offering to their altars. Some applause has been hastily bestowed on the sublime notion, entertained by that people, of the Deity, whom they neither confined within the walls of a temple, nor represented by any human figure; but when we recollect, that the Germans were unskilled in architecture, and totally unacquainted with the art of sculpture, we shall readily assign the true reason of a scruple, which arose not so much from a superiority of reason, as from a want of ingenuity. The only temples in Germany were dark and ancient groves, consecrated by the reverence of succeeding generations. Their secret gloom, the imagined residence of an invisible power, by presenting no distinct object of fear or worship, impressed the mind with a still deeper sense of religious horror; and the priests, rude and illiterate as they were, had been taught by experience, the use of every artifice that could preserve and fortify impressions so well suited to their own interest.

\* The same ignorance, which renders barbarians incapable of conceiving or embracing the useful restraints of laws, exposes them naked and unarmed to the blind terrors of superstition. The German priests, improving this favourable temper of their countrymen, had assumed a jurisdiction, even in temporal concerns, which the magistrate could not venture to exercise; and the haughty warrior patiently submitted to the lash of correction, when it was inflicted, not by any human power, but by the immediate order of the god of war. The defects of civil policy were sometimes supplied by the interposition of ecclesiastical authority. The latter was constantly exerted to maintain silence and decency in the popular assemblies; and was sometimes extended to a more enlarged concern for the national welfare. A solemn procession was occasionally celebrated in the present countries of Mecklenburg and Pomerania. The unknown symbol of the earth, covered with a thick veil, was placed on a carriage drawn by cows; and in this manner, the goddess, whose common residence was in the isle of Rugen, visited several adjacent tribes of her worshippers. During her progress, the sound of war was hushed, quarrels were suspended, arms laid aside, and the restless Germans had an opportunity of tasting the blessings of peace and harmony. The truce of God, so often and so ineffectually proclaimed by the clergy of the eleventh century, was an obvious imitation of this ancient custom.

\* But the influence of religion was far more powerful to inflame, than to moderate, the fierce passions of the Germans.

Vol. III. In-



Interest and fanaticism often prompted its ministers to sanctify the most daring and the most unjust enterprises, by the approbation of heaven, and full assurances of success. The consecrated standards, long revered in the groves of superstition, were placed in the front of the battle; and the hostile army was devoted with dire execrations to the gods of war and of thunder. In the faith of soldiers (and such were the Germans) cowardice is the most unpardonable of sins. A brave man was the worthy favourite of their martial deities; the wretch, who had lost his shield, was alike banished from the religious and the civil assemblies of his countrymen. Some tribes of the North seem to have embraced the doctrine of transmigration, others imagined a gross paradise of immortal drunkenness. All agreed, that a life spent in arms, and a glorious death in battle, were the best preparations for a happy futurity, either in this or in another world.

The immortality so vainly promised by the priests, was, in some degree, conferred by the bards. That singular order of men has most deservedly attracted the notice of all who have attempted to investigate the antiquities of the Celts, the Scandinavians, and the Germans. Their genius and character, as well as the reverence paid to their important office, have been sufficiently illustrated. But we cannot so easily express, or even conceive, the enthusiasm of arms and glory, which they kindled in the breast of their audience. Among a polished people, a taste for poetry is rather an amusement of the fancy, than a passion of the soul. And yet, when in calm retirement we peruse the combats described by Homer or Tasso, we are insensibly seduced by the fiction, and feel a momentary glow of martial ardour. But how faint, how cold is the sensation which a peaceful mind can receive from solitary study! It was in the hour of battle, or in the feast of victory, that the bards celebrated the glory of heroes of ancient days, the ancestors of those warlike chieftains, who listened with transport to their artless but animated strains. The view of arms and of danger heightened the effect of the military song; and the passions which it tended to excite, the desire of fame and the contempt of death, were the habitual sentiments of a German mind.

In the tenth chapter Mr. Gibbon recites the history of the emperors Decius, Gallus, Æmilianus, Valerian, and Gallienus, with the general irruption of the barbarians. This event was productive of an incident which strongly marks the jealousy of a tyrant, in respect to the most laudable efforts of patriotism in his subjects, when it is exerted in acts of valour even for the preservation of their country from a foreign enemy. A numerous body of the Alemanni having penetrated across the Danube, almost in sight of Rome, while the emperors Valerian and Gallienus were engaged in distant wars, the senators,

in this emergency, resumed the defence of the republic, and on drawing out the prætorian guards, which were increased by new levies, the invaders, who had not expected so much resistance, immediately retreated with their spoil. Such, however, was the gratitude of Gallienus for the spirited conduct of the senate on this occasion, that he published an edict prohibiting that body from exercising any military employment, and even from approaching the camps of the legions. At this time the Roman greatness received another indignity in the unworthy treatment of the emperor Valerian, who was now made captive in the East.

‘The voice of history, says our author, which is often little more than the organ of hatred or flattery, reproaches Sapor with a proud abuse of the rights of conquest. We are told that Valerian, in chains, but invested with the imperial purple, was exposed to the multitude a constant spectacle of fallen greatness; and that whenever the Persian monarch mounted on horseback, he placed his foot on the neck of a Roman emperor. Notwithstanding all the remonstrances of his allies, who repeatedly advised him to remember the vicissitude of fortune, to dread the returning power of Rome, and to make his illustrious captive the pledge of peace, not the object of insult, Sapor still remained inflexible. When Valerian sunk under the weight of shame and grief, his skin, stuffed with straw, and formed into the likeness of a human figure, was preserved for ages in the most celebrated temple of Persia; a more real monument of triumph, than the fancied trophies of brass and marble, so often erected by Roman vanity. The tale is moral and pathetic, but the truth of it may very fairly be called in question. The letters still extant from the princes of the East to Sapor, are manifest forgeries; nor is it natural to suppose that a jealous monarch should, even in the person of a rival, thus publicly degrade the majesty of kings. Whatever treatment the unfortunate Valerian might experience in Persia, it is at least certain, that the only emperor of Rome who ever fell into the hands of the enemy, languished away his life in hopeless captivity.’

Nothing can more clearly demonstrate the weakness and distracted situation of the Roman government, than the crowd of usurpers who assumed each the title of Augustus at the death of Valerian. These generals have been improperly denominated the *thirty tyrants*, in allusion to the Athenian aristocracy of that name. They were in number nineteen, and were successively sacrificed, in different parts of the empire, to their own misguided ambition.

Among various dreadful calamities which the several provinces of the empire are said to have experienced at this distressful



treisful period, a long and general famine is mentioned by all the historians, which our author, with justice, chiefly ascribes as a consequence of rapine and oppression, that had extirpated the produce of the present, and the hope of future harvests. It is reported, that during some time, five thousand persons died daily in Rome, and many towns of the empire were entirely depopulated. From the fate of Alexandria, and the similarity of circumstances which prevailed throughout the empire, the supposition is not void of foundation, that war, pestilence, and famine, had consumed, in a few years, the half of the human species.

Oppressed and exhausted by the accumulated devastations of the soldiers, the tyrants, and the barbarians, the Roman empire was apparently on the brink of dissolution, under the deplorable reigns of Valerian and Gallienus; and it must in all probability have been irretrievably extinguished, had not a succession of illustrious princes arisen, who once more re-established its prosperity. These were Claudius, Aurelian, Probus, Dioclesian and his colleagues, who derived their obscure origin from the martial provinces of Illyricum. The first object of Claudius, after his elevation, was to reform the licentiousness of the army; and this salutary measure was likewise steadily pursued by Aurelian, his immediate successor. Among the martial achievements of the emperor last mentioned, one of the most memorable is the conquest of the renowned Zenobia, who had usurped the dominion of the East. For the gratification of our readers we shall present them with Mr. Gibbon's account of the character of this extraordinary princess.

‘ Modern Europe has produced several illustrious women who have sustained with glory the weight of empire; nor is our own age destitute of such distinguished characters. But Zenobia is perhaps the only female, whose superior genius broke through the servile indolence imposed on her sex by the climate and manners of Asia. She claimed her descent from the Macedonian kings of Egypt, equalled in beauty her ancestor Cleopatra, and far surpassed that princess in chastity and valour. Zenobia was esteemed the most lovely, as well as the greatest of her sex. She was of a dark complexion (for in speaking of a lady, these trifles become important). Her teeth were of a pearly whiteness, and her large black eyes sparkled with uncommon fire, tempered by the most attractive sweetness. Her voice was strong and harmonious. Her manly understanding was strengthened and adorned by study. She was not ignorant of the Latin tongue, but possessed in equal perfection the Greek, the Syriac, and the Egyptian languages. She had drawn up for her own use an epitome of oriental history, and familiarly compared

the beauties of Homer and Plato under the tuition of the sublime Longinus.

'This accomplished woman gave her hand to Odenathus, who from a private station raised himself to the dominion of the East. She soon became the friend and companion of a hero. In the intervals of war, Odenathus passionately delighted in the exercise of hunting; he pursued with ardour the wild beasts of the desert, lions, panthers, and bears; and the ardour of Zenobia in that dangerous amusement was not inferior to his own. She had inured her constitution to fatigue, disdained the use of a covered carriage, generally appeared on horseback in a military habit, and sometimes marched several miles on foot at the head of the troops. The success of Odenathus was in a great measure ascribed to her incomparable prudence and fortitude.'

Almost equal in personal accomplishments to the celebrated Cleopatra, and greatly superior in point of military courage, the Palmyrenian only yielded to the Egyptian queen in the magnanimity with which she sustained her defeat. The temper of the heroine that had braved the Roman arms is no longer recognized in the deportment of the captive Zenobia; and were it not for the natural weakness and timidity of her sex, which shrunk at the prospect either of death or a life of imprisonment, posterity would less admire the fortitude she had displayed, than condemn the meanness and facility with which she abandoned the great Longinus to the resentment of Aurelian.

'When the Syrian queen was brought into the presence of Aurelian, he sternly asked her, How she had presumed to rise in arms against the emperors of Rome? The answer of Zenobia was a prudent mixture of respect and firmness. "Because I disdained to consider as Roman emperors an Aureolus or a Gallienus. You alone I acknowledge as my conqueror and my sovereign." But as female fortitude is commonly artificial, so it is seldom steady or consistent. The courage of Zenobia deserted her in the hour of trial; she trembled at the angry clamours of the soldiers, who called aloud for her immediate execution, forgot the generous despair of Cleopatra, which she had proposed as her model, and ignominiously purchased life by the sacrifice of her fame and her friends. It was to their counsels which governed the weakness of her sex, that she imputed the guilt of her obstinate resistance; it was on their heads that she directed the vengeance of the conqueror. The fame of Longinus, who was included among the numerous and perhaps innocent victims of her fear, will survive that of the queen who betrayed, or the tyrant who condemned him. Genius and learning were incapable of moving a fierce unlettered soldier, but they served to elevate and harmonise the soul of Longinus. With-



Without uttering a complaint, he calmly followed the executioner, pitying his unhappy mistress, and bestowing comfort on his afflicted friends.

The triumph of Aurelian, which succeeded those events, was one of the most magnificent that ever rewarded the victory of any Roman; and it derives additional lustre from the clemency shewn by the emperor to the captive usurpers. He presented Zenobia with an elegant villa at Tibur, or Tivoli, about twenty miles from the capital. Here, it is related, the Syrian queen insensibly sunk into a Roman matron, her daughters married into noble families, and her race was not yet extinct in the fifth century. Tetricus and his son were reinstated in their rank and fortunes, and lived ever after in the closest friendship with Aurelian.

The twelfth chapter opens with an account of the extraordinary contest between the army and the senate for the choice of an emperor, on the death of Aurelian. The singularity of this transaction, with the author's observations upon it, induce us to lay before our readers an extract from the History.

“Such was the unhappy condition of the Roman emperors, that whatever might be their conduct, their fate was commonly the same. A life of pleasure or virtue, of severity or mildness, of indolence or glory, alike led to an untimely grave; and almost every reign is closed by the same disgusting repetition of treason and murder. The death of Aurelian, however, is remarkable by its extraordinary consequences. The legions admired, lamented, and revenged, their victorious chief. The artifice of his perfidious secretary was discovered and punished. The deluded conspirators attended the funeral of their injured sovereign, with sincere or well feigned contrition, and submitted to the unanimous resolution of the military order, which was signified by the following epistle. “The brave and fortunate armies to the senate and people of Rome. The crime of one man, and the error of many, have deprived us of the late emperor Aurelian. May it please you, venerable lords and fathers, to place him in the number of the gods, and to appoint a successor whom your judgment shall declare worthy of the imperial purple. None of those, whose guilt or misfortune have contributed to our loss, shall ever reign over us.” The Roman senators heard, without surprise, that another emperor had been assassinated in his camp: they secretly rejoiced in the fall of Aurelian; but the modest and dutiful address of the legions, when it was communicated in full assembly by the consul, diffused the most pleasing astonishment. Such honours, as fear and perhaps esteem could extort, they liberally poured forth on the memory of their deceased sovereign. Such acknowledgements as gratitude could inspire, they returned to the faithful armies

of the republic, who entertained so just a sense of the legal authority of the senate in the choice of an emperor. Yet, notwithstanding this flattering appeal, the most prudent of the assembly declined exposing their safety and dignity to the caprice of an armed multitude. The strength of the legions was, indeed, a pledge of their sincerity; but could it naturally be expected, that a hasty repentance would correct the inveterate habits of fourscore years? Should the soldiers relapse into their accustomed seditions, their insolence might disgrace the majesty of the senate, and prove fatal to the object of its choice. Motives like these dictated a decree, by which the election of a new emperor was referred to the suffrage of the military order.

The contention that ensued is one of the best attested, but most improbable events in the history of mankind. The troops, as if satiated with the exercise of power, again conjured the senate to invest one of its own body with the imperial purple. The senate still persisted in its refusal; the army in its request. The reciprocal offer was pressed and rejected at least three times, and whilst the obstinate modesty of either party was resolved to receive a master from the hands of the other, eight months insensibly elapsed; an amazing period of tranquil anarchy, during which the Roman world remained without a sovereign, without an usurper, and without a sedition. The generals and magistrates appointed by Aurelian continued to execute their ordinary functions, and it is observed, that a proconsul of Asia was the only considerable person removed from his office, in the whole course of the interregnum.

An event somewhat similar, but much less authentic, is supposed to have happened after the death of Romulus, who, in his life and character, bore some affinity with Aurelian. The throne was vacant during twelve months, till the election of a Sabine philosopher, and the public peace was guarded in the same manner, by the union of the several orders of the state. But, in the time of Numa and Romulus, the arms of the people were controuled by the authority of the Patricians; and the balance of freedom was easily preserved in a small and virtuous community. The decline of the Roman state, far different from its infancy, was attended with every circumstance that could banish from an interregnum the prospect of obedience and harmony, an immense and tumultuous capital, a wide extent of empire, the servile equality of despotism, an army of four hundred thousand mercenaries, and the experience of frequent revolution. Yet, notwithstanding all these temptations, the discipline and memory of Aurelian still restrained the seditious temper of the troops, as well as the fatal ambition of their leaders. The flower of the legions maintained their station on the banks of the Bosphorus, and the imperial standard awed the less powerful camps of Rome and of the provinces. A generous though transient enthusiasm diffused itself among the military



litary order; and we may hope that a few real patriots cultivated the returning friendship of the army and the senate, as the only expedient capable of restoring the republic to its ancient beauty and vigour.'

The generous enthusiasm of public virtue, by which the army seems to have been actuated at this time, proved of very short duration; and if any doubt should remain whether the legions imbrued their hands in the blood of the venerable Tacitus, who was unanimously elected emperor by the senate, in consequence of their request, it is certain, at least, that their insolence was the cause of his death. This excellent person, who claimed his descent from the philosophic historian, and was reluctantly invested with the purple at the age of seventy-five, enjoyed the imperial dignity only six months and about twenty days.

The historian proceeds to recite the reigns of Probus, Carus, Numerian, and Carinus, which were succeeded by that of Dioclesian, who associated into the government of the empire, Maximian, Galerius, and Constantius. This singular innovation is no less memorable for the harmony which subsisted during the quadruple partition of the executive power, than for the change it produced in the ancient constitution of the Roman state. Rome, which, from the earliest ages of the republic, had hitherto remained the seat of government, and the object of popular veneration, was now abandoned by the emperors and Cæsars, who fixed their residence in the provinces, and for ever laid aside the policy recommended by Augustus to his successors, of consulting the great council of the nation. From this epoch the Roman senate, as Mr. Gibbon observes, losing all connexion with the imperial court and the actual constitution, was left a venerable but useless monument of antiquity on the Capitoline hill. The civil offices of consul, proconsul, censor, and tribune, were now entirely abolished, and the title of imperator henceforth understood to convey an idea of more absolute dominion than had formerly been annexed to the appellation, under the government of any preceding emperor. Dioclesian even assumed the royal diadem, which, from the time of the Tarquins, had been held in universal detestation by the Roman people; and the subjects of the empire were now oppressed with accumulated taxes, to support the dignity of four contemporary sovereigns, who vied with each other in all the pomp and splendor of eastern magnificence. Yet the same Dioclesian, who had not scrupled to trample on the last surviving remains of the Roman constitution, has acquired the glory of giving the world the first example of a voluntary abdication of empire; an action, as our author justly ob-

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observes, more naturally to have been expected from the elder or the younger Antoninus, than from a prince who had never practised the lessons of philosophy either in the attainment or in the use of supreme power.

[ *To be concluded in our next.* ]

II. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours of the Ingenious, in many considerable Parts of the World. Vol. LXV. for the Year 1775. Part II. 4to. 7s. 6d. sewed. L. Davis.*

THIS Part of the sixty-fifth volume begins with the sixteenth article, which contains an abridged State of the Weather at London in the year 1774, collected from the Meteorological Journal of the Royal Society.

Number XVII. Extract of a meteorological Journal for the year 1774, kept at Bristol.

XVIII. Extract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1774.

XIX. An Account of some thermometrical Observations, made by sir Robert Barker, at Allahabad in the East Indies, during the year 1767, and also during a voyage from Madras to England, in the year 1774.

XX. A second Essay on the natural history of the Sea Anemonies.

XXI. Account of the Sea-Cow, and the use made of it. By Molineux Shulldham, Esq. This animal is a native of the Magdalen islands, St. John's, and Anticosti in the Gulph of St. Lawrence. They resort very early in the spring to the former of these places, which is particularly adapted by nature to their wants, abounding with clams of a large size, and the most convenient landing places, called echouries. Here they crawl up in great numbers, and sometimes remain fourteen days together without food, when the weather is fair; but on the first appearance of rain, they immediately retreat to the water with great precipitation. They are represented to be very unwieldy, and, when out of the water, move with great difficulty. They weigh from 1500 to 2000 pounds, producing, according to their size, from one to two barrels of oil, which is boiled out of a fat substance that lies between the skin and the flesh. Immediately on their arrival they calf, and engender again about two months after, carrying their young nine months. They never have more than two at a time, and seldom more than one. The skin of these animals is exported to America for carriage traces, and to England for glue.

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The teeth are an inferior sort of ivory, and manufactured for the same purposes, but very soon turn yellow.

XXII. The process of making Ice in the East Indies. By sir Robert Barker. It is thus related by the author.

• The ice-maker belonging to me at Allahabad (at which place I principally attended to this enquiry) made a sufficient quantity in the winter for the supply of the table during the summer season. The methods he pursued were as follows: on a large open plain, three or four excavations were made, each about thirty feet square and two deep; the bottoms of which were strewed about eight inches or a foot thick with sugar-cane, or the stems of the large Indian corn dried. Upon this bed were placed in rows, near to each other, a number of small, shallow, earthen pans, for containing the water intended to be frozen. These are unglazed, scarce a quarter of an inch thick, about an inch and a quarter in depth, and made of an earth so porous, that it was visible, from the exterior part of the pans, the water had penetrated the whole substance. Towards the dusk of the evening, they were filled with soft water, which had been boiled, and then left in the afore-related situation. The ice-makers attended the pits usually before the sun was above the horizon, and collected in baskets what was frozen, by pouring the whole contents of the pans into them, and thereby retaining the ice, which was daily conveyed to the grand receptacle or place of preservation, prepared generally on some high dry situation, by sinking a pit of fourteen or fifteen feet deep, lined first with straw, and then with a coarse kind of blanketing, where it is beat down with rammers, till at length its own accumulated cold again freezes and forms one solid mass. The mouth of the pit is well secured from the exterior air with straw and blankets, in the manner of the lining, and a thatched roof is thrown over the whole. It is here necessary to remark, that the quantity of ice depends materially on the weather; and consequently, it has sometimes happened, that no congelation took place. At others, perhaps, half the quantity will be frozen; and I have often seen the whole contents formed into a perfect cake of ice: the lighter the atmosphere, and the more clear and serene the weather, the more favourable for congelation, as a frequent change of winds and clouds are certain preventives. For I have frequently remarked, that after a very sharp cold night, to the feel of the human body, scarce any ice has been formed; when at other times the night has been calm and serene, and sensibly warmer, the contents of the pans will be frozen through. The strongest proof of the influence of the weather appears by the water in one pit being more congealed than the same preparation for freezing will be in other situations, a mile or more distant.

XXIII. Of

XXIII. Of the House-Swallow, Swift, and Sand-Martin. By the rev. Gilbert White. Concerning the swift, or black martin, Mr. White advances an extraordinary opinion, which is said, however, to be the result of many years attentive observation. It is, that this species of birds tread or copulate on the wing. 'I could wish, says the author, any nice observer, that is startled at this supposition, to use his own eyes, and I think he will soon be convinced.' In confirmation of his opinion Mr. White remarks, that in the insect tribe, nothing is so common as to see the different species of many *genera* in conjunction as they fly. The swift, he further observes, is almost continually on the wing; and as it never settles on the ground, on trees, or roofs, would seldom find opportunity for amorous rites, was it not enabled to indulge them in the air.

XXIV. Account of a Machine for raising Water, executed at Oulton, in Cheshire, in 1772.

XXV. Extract of a Letter from Mr. Lexel to Dr. Morton, dated Petersburg, June 14, 1774; containing some researches concerning the difference of the Meridians of the principal Observatories of Europe.

XXVI. An Investigation of a general Theorem for finding the Length of any Arc of a Conic Hyperbola, by means of two elliptic Arcs, with some other new Theorems deduced from this inquiry.

XXVII. Observations made at Chislehurst, in Kent, in the year 1774, on the Motion of a Clock.

XVIII. Of Triangles described in Circles and about them.

XXIX. De Polygonis Areâ vel Perimetro maximis & minimis, inscriptis Circulo, vel Circulum Circumscribentibus.

XXX. An Account of an extraordinary acephalous Birth. In a letter from Dr. Cooper, to Dr. Hunter. After reciting the history of the labour, the author gives the following account of the subject.

'This extraordinary animal production is of the size and appearance of a common twin child at its full time, excepting the particularities now to be pointed out. When first born it was very plump, but soft and flabby, and the bones remarkably small and tender. It has neither head, neck, hands, or arms. In the place where the neck should originate, is a little mamma, somewhat larger than a woman's nipple, but quite soft. And on each side, in the place where the arm should begin, there is a small papilla, about the bigness, and very much like the extremity of a common quill. The spine seems perfect, but ends abruptly at the upper vertebræ colli. Below the navel  
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the parts are nearly entire, except the feet, where the toes are of an irregular form and size, and some of them united together. The external parts of generation, which indicate it a female, are also perfect. Upon a careful inspection internally, there is evidently no brain nor spinal marrow. A few nerves, however, are scattered about the abdomen; but their origin, for fear of destroying the preparation, is not traced. The uterus is perfect; but only one ovarium could be found. There is also the appearance of a bladder; but it is so contracted as to have no cavity. A large intestine arises from the anus; is a good deal convoluted when it gets above the brim of the pelvis, and ends in a blind pouch, or cul de sac, on the left side of the abdomen. This viscus appears to be about six or seven inches in length, varies its size in different parts, gradually becomes smaller towards its superior extremity, and seems fully distended with a colourless mucus. All above the navel is extremely defective. There is no heart, lungs, diaphragm, stomach, liver, kidneys, spleen, pancreas, nor small intestines. However, there are three small glands in the place of the thymus, whose substance, when examined with a microscope, Mr. Hewson remarked, exactly resembled that of the thymus itself. And on each side of the vena cava, just under the navel, are two little glandular substances, which seem to be somewhat like capsulae renales, only very small to what are commonly found. There is a large artery running upon the spine, which may be called the aorta. As this approaches the upper extremity of the little animal, it is divided into smaller and smaller branches; and in its course it distributes lateral ones also to the contiguous parts of the trunk. Below the navel it sends off two branches that constitute the umbilical arteries, one of which is considerably larger than the other. And then below these, two other branches descend to the inferior extremities. A large umbilical vein comes in at the navel, and is immediately divided into two considerable branches; one ascending, the other descending. Each of these is again subdivided into smaller and smaller branches, which, as they pass upwards and downwards, seem to correspond with the different ramifications of the ascending and descending aorta. The funis umbilicalis was only about two inches in length, and so very tender also, that it unavoidably separated near the navel of the child during the delivery. Whether, therefore, there was any pulsation in this short funis I am not able to determine. The placenta was not particularly examined.

XXXI. Observations on the State of Population in Manchester, and other adjacent Places, concluded. By Dr. Percival.

XXXII. An Account of the Effects of Lightning on a House, which was furnished with a pointed Conductor, at Tenterden, in Kent.

XXXIII. Let-

XXXIII. Letters on the Torpidity of Swallows and Martins. Mr. Cornish, at Totness, the author of these Letters, produces evidence in support of an opinion, that swallows migrate from hence to a warmer climate in the winter.

XXXIV. Description and Use of a portable Wind Gage.

XXXV. Astronomical Observations made at Leicester.

XXXVI. Remarks and Considerations relative to the performance of Amputation above the Knee, by the single circular Incision. By Mr. Gooch, at Norwich.

XXXVII. Concerning Aneurisms in the Thigh. By the same.

XXXVIII. An Account of further Discoveries in Air. By Dr. Priestley.

XXXIX. An anatomical Account of the *Gymnotus Electricus*. By Mr. Hunter.

XL. Some Observations upon Myrrh, made in Abyssinia, in the year 1771. By Mr. Bruce.

XLI. An Account of a curious Giant's Causeway, or Group of angular Columns, newly discovered in the Euganean Hills, near Padua, in Italy.

XLII. Observations on the Difference between the Duration of human Life in Towns and in country Parishes and Villages. By Dr. Price. These Observations are written with the view of confirming the facts mentioned by Dr. Percival; that whereas a twenty-eighth part of the inhabitants die annually in the town of Manchester, not more than a fifty-sixth part die annually in the adjacent country.

XLIII. Experiments on Animals and Vegetables, with respect to the power of producing Heat. By Mr. John Hunter. This ingenious author, who is so much distinguished for his philosophical researches, informs us that the experiments and observations lately presented to the Royal Society, upon a power which animals seem to possess of generating cold, induced him to look over his notes of certain experiments and observations made in the year 1766, which indicate an opposite power in animals; whereby they are capable of resisting any external cold while alive, by generating within themselves a degree of heat sufficient to counteract it. For an account of the several experiments here related, we must refer our readers to the work; though we cannot avoid inserting a part of the observations which the author deduces from them.

‘ It appears from the above experiments, that an animal must be deprived of life before it can be frozen. Secondly, that there is an exertion, or an expence of animal powers, in doing this, in proportion to the necessity; and that the whole animal life may be exhausted in this way. Thirdly, that this power



power is in proportion to the perfection of the animal, the natural heat proper to each species, and to each age. It may also perhaps depend, in some degree, on other circumstances not hitherto observed.—

— That the imperfect animals will allow of a considerable variation in their temperature of heat and cold, is proved by the following experiments. The thermometer being at  $45^{\circ}$ , having introduced the ball by the mouth into the stomach of a frog, which had been exposed to the same cold, it rose to  $49^{\circ}$ . I then put the frog into an atmosphere made warm by heated water, and allowed it to stay there twenty minutes; when, upon introducing the thermometer into the stomach, it raised the quicksilver to  $64^{\circ}$ . But to what degree the more imperfect animals are capable of being rendered hotter and colder, at one time then another, I have not been able to determine. The torpidity of these animals in our winter is probably owing to the great change wrought in their temperature by the external heat and cold. The cold in their bodies is carried to such a degree, as in great measure to put a stop, while it lasts, to the vital functions. In warmer climates no such effect is produced. In this respect they resemble vegetables.

From the foregoing experiments it appears; first, that plants when in a state of actual vegetation, or even in such a state as to be capable of vegetating under certain circumstances, must be deprived of their principle of vegetation before they can be frozen. Secondly, vegetables have a power within themselves of producing or generating heat; but not always in proportion to the diminution of heat by application of cold, so as to retain at all times an uniform degree of heat: for the internal temperature of vegetables is susceptible of variations to a much greater extent indeed than that of the more imperfect animals; but still within certain limits. Beyond these limits the principle of vegetable, as of animal life, resists any further change. Thirdly, the heat of vegetables varies, according to the temperature of the medium in which they are, which we discover by varying that temperature, and observing the heat of the vegetable. Fourthly, the expence of the vegetating powers in this case is proportioned to the necessity, and the whole vegetable powers may be exhausted in this way. Fifthly, this power is most probably in proportion to the perfection of the plant, the natural heat proper to each species, and the age of each individual. It may also perhaps depend, in some degree, on other circumstances not hitherto observed?

XLIV. A Comparison of the Heat of London and Edinburgh. By John Roebuck, M. D. It appears by a register with which the author of this article has been favoured by Dr. Heberden, that the mean heat at London for nine years,  
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from the end of 1763 to the end of 1772, at eight o'clock in the morning, was  $47^{\circ} 4'$ ; and the mean heat at Hawkhill, near Edinburgh, during the same period, was  $46^{\circ}$ . Dr. Roebuck remarks, that this difference, which is only  $1^{\circ} 4'$ , is much less than might be expected from the difference of latitude, and not sufficient to account why some sorts of fruit come to maturity near London, and hardly ever near Edinburgh, without the aid of artificial heat. It further appears, by a register kept in 1772, 1773, and 1774, that the mean heat of London of those three years, exceeded that of Edinburgh by  $4^{\circ} 5'$ ; and the mean heat of the three hottest months in London exceeded the mean of the same three at Edinburgh by  $5^{\circ} 8'$ . The mean heat likewise of those three summer months, at two o'clock in the afternoon, in London, exceeded the mean heat of the same months, at the same hour, in Edinburgh, by  $7^{\circ} 3'$ . The author observes, that the reason why the mean heat of London exceeds that of Edinburgh, may arise principally from the difference of latitude; but the reason why the excess is greater in proportion in the three hottest months of the year, at the hottest time of the day, arises from Edinburgh's being situated nearer to the sea than London.

XLV. Experiments in an heated Room.

XLVI. Calculations in spherical Trigonometry abridged. In this paper, Mr. Israel Lyons points out a method of solving several of the most useful questions in spherical trigonometry in a manner similar to that used in approximating to the roots of algebraic equations.

XLVII. Further Experiments and Observations in an heated Room.

XLVIII. A Proposal for measuring the Attraction of some Hills in this Kingdom by Astronomical Observations. By the rev. Mr. Maskelyne.

The last article in the volume is an Account of Observations, by the same author, made in the summer 1774, on the mountain Schehallien in Scotland, for finding its attraction. Mr. Maskelyne relates the history and result of these observations with great minuteness; but the nature of the subject not permitting of an abridgment, we must leave our astronomical readers to have recourse to the work.

This Part of the sixty-fifth volume is considerably larger than the former, and illustrated, as usual, with several engravings, and diagrams.



III. *A General History of Music, from the earliest Ages to the present Period. To which is prefixed, a Dissertation on the Music of the Ancients.* By Charles Burney, Mus. D. F. R. S. Vol. I. 4to. 11. 11s. 6d. boards. (Continued from p. 90.) Becket, Robson, and Robinson.

IN our former Review of this work, we gave an account of the Preliminary Dissertation, which is professedly written not only for such as know the elements of modern music, but for those who have a desire of acquiring information concerning the theory as well as the practice of the ancient. It might naturally be expected, that, in the subsequent part of the volume, the History should be much disfigured with technical jargon, intelligible only to professors and other cultivators of the art; but Dr. Burney seems to have studied the convenience of all kinds of readers, by throwing scientific disquisitions, and dry discussions concerning matters purely musical, into his Dissertation, which he has likewise had the address to render so entertaining, by a variety of curious and interesting passages from ancient writers, as well as by his own reflexions, that we doubt not but many sections of it will be read by persons wholly unskilled in either ancient or modern music, who yet will imagine, from the author's clear and intelligible manner of writing, that they understood both.

In tracing the invention and use of music to the most remote times of which literature or tradition has furnished any memorials, Dr. Burney very judiciously ascribes the priority to the Egyptians, a people from whom almost all arts and sciences were allowed by ancient writers to have originated. That music was one of those arts which they possessed, he seems to have evinced beyond a doubt, notwithstanding an assertion of Diodorus Siculus, 'that the cultivation of it was prohibited among them; for they looked upon it not only as useless, but noxious, being persuaded that it rendered the minds of men effeminate.'

The figure of a musical instrument, with a neck, which Dr. Burney found represented on the broken obelisk in the Campus Martius at Rome, and of which a drawing is given in the work, as well as the beautiful Theban harp from a drawing of the celebrated traveller Mr. Bruce, made near the ruins of the ancient city of Diospolis, in Upper Egypt, afford evident proofs of the practice of music having attained a very considerable degree of perfection there, in the highest antiquity of which any vestiges remain; and it is generally imagined that Py-

thagoras had his musical ratios, and theory of sound likewise from Egypt.

Mr. Bruce's letter to the author, concerning the music of Abyssinia, and the Theban harp, is so much the more valuable, as it is the only information respecting his discoveries, hitherto communicated to the public, to which he has set his name. Dr. Burney's reflexions on this instrument are solid and philosophical.

‘ It seems a matter of great wonder, with such a model before their eyes as the Theban harp, that the form and use of such an instrument should not have been perpetuated by posterity, but that many ages after, another, of an inferior kind, with fewer strings, should take place of it; yet, if we consider how little acquainted we are at present with the use, and even construction of the instruments which afforded the greatest delight to the Greeks and Romans, or even with others in common use in a neighbouring part of Europe but a few centuries ago, our wonder will cease; especially if we reflect upon the ignorance and barbarism into which it is possible for an ingenious people to be plunged, by the tyranny and devastation of a powerful and cruel invader.

‘ It is but of small importance to us now, perhaps, to know what kind of musical instruments were in use among the Egyptians, in times so remote from our own; indeed it is a humiliating circumstance to reflect how little permanence there is in human knowledge and acquirements; and, before we attempt to improve our intellects, or refine our reason, how long and laborious a work it is to devise expedients for supplying the wants, and defending the weakness of our nature. Some ages, and some countries, have been more successful in these endeavours than others: however, there seems to be a boundary set to the sum total of our perfectibility, and, like the stone of Sisyphus, when we are arrived with infinite toil at a certain height, we are precipitated back to the level from whence we set off, and the work is to do again!’

In speaking of the Egyptians in the time of the Ptolemies, our author has a reflexion which seems so just, and favours so little of the *musician*, that we shall present it to our readers as a proof of the strength of his judgment, as well as of his candour.

‘ The father of Cleopatra, and the last of the Ptolemies, derived the title of *Aulætes*, or the *Flute-player*, from his excessive attachment to that instrument. Strabo says of him, that besides his debaucheries, he applied himself in a particular manner to playing on the flute. He had such an opinion of his own abilities, as to institute musical contests at his palaces, and had there the courage to dispute the prize, publicly, with the first

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musicians of his time; and as the dress of players on the flute among the ancients was peculiar to that profession, this prince submitted to wear the robe, the buskins, the crown and even the bandage and veil of a *tibicen*, as may be seen on a beautiful amethyst in the king of France's possession, of inestimable value, which is supposed to have been engraved by command of this prince, and worn by him to gratify his vanity on account of his musical excellence. Indeed the surname of *Auletes* is seriously given to him by Cicero, who had an esteem for him, and by Strabo. The first in his defence of Rabirius Posthumus; and the second, who was likewise his cotemporary, never mentions him but by the title of *Auletes*. He had likewise an opprobrious appellation given to him, by his own subjects, in the Egyptian language, of the same import, being called *Photingos*, or *Photingios*; from *Photinx*, *Monaulos*, or single flute. His violent passion for music, and for the company of musicians, gained him the name of ΝΕΟΣ ΔΙΟΝΥΣΟΣ, *the new Bacchus*, or patriarch of extravagance.

'A melancholy truth forces itself upon the mind in reading the history of this prince, and that of the emperor Nero, whom he very much resembled, which is, that, if the heart is depraved, music has not the power to correct it. And though these musical princes obtained prizes in the public games, they acquired no honour to themselves, nor did they reflect any upon the profession of music. A musician is so distant in character and dignity from a sovereign prince, that the one must stoop too low, or the other mount too high before they can approximate; and the public suffers, with equal impatience, a sovereign who degrades himself, or an artist who aspires at a rank above his station in the community.

'An inordinate love of fame, or a rapacious desire of monopolizing all the glory as well as goods of this world to themselves, must have incited these princes to enter the lists in competition with persons so much their inferiors: a passion that should always be distinguished from the love of music, which they might have gratified, either from their own performance, or from that of others, in private, much more commodiously than on a public stage.'

After softening the severity, or rather the prejudice of M. Pau, author of *Recherches Philosophiques*, against the Egyptians, Dr. Burney sums up his enquiries concerning the music of that ancient people in the following words:

'It seems to admit of but little doubt that the Egyptians had, in the most flourishing times of their empire, a music and instruments of their own, far superior to those of other countries less civilized and refined; that after their subjection by the Persians, this music and these instruments were lost: but under the Ptolemies, music, together with the other arts of Greece, were brought into Egypt, and encouraged at the court of Alex-

andria more than at any other place in the known world, till the captivity of Cleopatra, an event which terminated both the empire and history of the Egyptians.'

The history of the Egyptian music is succeeded by an account of that of the Hebrews; in which the ingenious author, by selecting and properly arranging several texts of scripture, relative to its use on different occasions, and connecting them with pertinent reflections, has thrown new light upon the subject, and even upon many passages in the sacred writings. He modestly begins the chapter in the following manner.

'It is not so much from the hope of being able to throw any new lights upon the music of this ancient people, that I dedicate a chapter to the subject, as out of respect for the first and most venerable of all books, as well as for the religion of my country, and for that of the most enlightened part of mankind, which has been founded upon it.

'For notwithstanding the unremitting labours of the first fathers of the church, and the learning and diligence of innumerable translators and commentators, but few materials of great importance can be acquired for this part of my work, except what the Bible itself contains; as the first periods of the history of the ancient Hebrews, from its high antiquity, can receive no illustration from cotemporary historians, or from human testimony.

'The chief part of what I have to do, therefore, is to collect the passages relative to those early ages of the world, the transactions of which are recorded in the sacred writings with such true and genuine simplicity, and to arrange them in chronological order; a task which, however trivial and easy it may seem, will not be without its use in a General History of Music; as it will at least shew, that this art has always had admission into the religious ceremonies, public festivals, and social amusements of mankind.'

Perhaps the connection between music and prophecy was never before pointed out. Our author, however, observes, that,

'It appears from many passages in Scripture, that *music* was as nearly allied to *prophecy* as to *poetry*.

'When Samuel, after secretly anointing Saul king, instructs the new monarch in the measures he is to pursue for establishing himself on the throne, says, "And it shall come to pass, when thou art come to the city (Beth el), that thou shalt meet a company of prophets coming down from the high place, with a psaltery and tabret, and a pipe, and a harp before them, and they shall prophesy. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them."

'Who is ignorant, says Quintilian, that music in ancient times was so much cultivated, and held in such veneration, that musicians were called by the names of *prophets* and *sages*?

'*Vates*



\* *Vates*, in Latin, is a common term for *prophet*, *poet*, and *musician*. The oracles of the ancients were delivered in song; and the Pythian priests, who composed into hexameter verse the loose and disjointed expressions of the agonizing Pythia, were styled *prophets*, *ωροφῆται*. These, according to Plutarch, were seated round the sanctuary, in order to receive the words of the Pythia, and inclose them immediately into a certain number of verses, as liquors are enclosed in bottles."

\* Olen, one of the first priests of Apollo, was at once poet and prophet; and Pheemonoe, the first priestess at Delphos, is related to have delivered her oracles in verse by inspiration only, without study or assistance.

\* The *improvvisatori* of Italy are still accompanied by an instrument, like the prophets of old; and Italian poets, who write down verses, sing at the time of composing them.

\* The examples in Scripture of this union of music and prophecy are numerous. "Moreover, David, and the captains of the host, separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should *prophesy with harps*, with *psalteries*, and with *cymbals*.—Of the sons of Asaph, four, who prophesied according to the order of the king:—of Jeduthun, six, *who prophesied with a harp*, to give thanks, and to praise the Lord. And of the sons of Heman, the king's seers in the words of God, fourteen, *to lift up the horn*."

\* But the most striking example of the custom practised by the prophets, of tranquilizing their minds, and exciting in themselves divine inspiration, by means of music, is in the second book of Kings.

\* The three sovereigns of Israel, Judah, and Edom, marching with their armies through a wilderness, were all upon the point of being destroyed by thirst, as there was no water to be found in their passage, either for man or beast.

"And the king of Israel said, Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab. But Jehoshaphat said, is there not here a prophet of the Lord, that we may enquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha, the son of Shaphat. So the king of Israel and Jehoshaphat, and the king of Edom, went down to him.—And Elisha said, *bring me a minstrel*. And it came to pass when the minstrel played, that the hand of the Lord came upon him, and he said, Thus saith the Lord, make this valley full of ditches." &c.

\* *Prophet*, in some parts of the Scripture, seems to imply little more than a mere poet, or psalmodist, who sung extempore verses to the sound of an instrument, as the *improvvisatori* of Italy and Spain do at present. Sometimes, indeed, such inspiration was not likely to be of great service to the person upon whom it was conferred, nor on his hearers; for we are told, 1 Sam. chap. xvii. and x. "that the evil spirit from

God came upon Saul, and he prophesied in the midst of the house.'

'It is supposed by many of the fathers and commentators, that the ancient Hebrews had a *college*, or *school*, of *prophets*, which must likewise have been a school of music; as the passages already cited from the sacred writings fully prove, that the prophets either accompanied themselves, or were accompanied by others with musical instruments, in the exercise of their functions.

'David, by having cultivated music so early, seems to have been intended by his family for the *profession* of a *prophet*. St. Ambrose says, that he had always the gift of prophecy, and was chosen by God himself, in preference to all other prophets, to compose psalms.

'And, according to Eusebius, David carried his harp, or, as this prelate calls it, his lyre, with him, wherever he went; to console him in his affliction, and to sing to it the praises of God. And in his preface to the Psalms, he asserts, that this prince, as head of the prophets, was generally in the tabernacle, with his lyre, amidst the other prophets and singers, and that each of them prophesied, and sung his canticle, as inspiration came on.

'The Chaldean paraphrase understands by *prophesying*, "adoring God, and singing praises unto him."

'The great sanhedrim, says the bishop of Gloucester, seems to have been established after the failure of prophecies. And concerning the members of this body, the rabbins tell us, there was a tradition, that they were bound to be skilled in all sciences.'

The winding up of this chapter, and the character of the Hebrews, seems to merit particular regard.

'At the end of the captivity, 536 B. C. an effort was made, by permission of Cyrus, to rebuild the temple, restore it to its former grandeur, and to re-establish its worship upon the ancient footing. But when the number of "the singers, the children of Asaph," was taken, it amounted to no more than a hundred and twenty-eight, and with their assistants, out of fifty thousand people, they could only muster "two hundred singing men and singing women;" among which the instrumental performers must have been included, as no mention is made of them among the other Levites and servants of the temple.

'Indeed, though the Jews from this period, till the destruction of the temple by Titus Vespasian, and their total dispersion, continued to be a distinct nation, they were not only tributary, by turns, to the Persians, the Egyptians, the Syrians, and the Romans, but incessantly torn by intestine sects and factions, whose inveterate rancour never subsided in the midst of the most imminent dangers from a common and foreign foe; a calamity peculiar to this wretched people! who thus contributed more to their own destruction, than all the efforts of their most determined and powerful enemies.

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\* Though there is no condition so abject, or bodily labour so oppressive to the spirits, if the mind is undisturbed, but music will burst through, and soothe: yet it is not among the turbulent and unhappy that we must seek the arts of peace, and consequences of that contentment, which arises from public and private felicity.

\* During the civil wars of Rome, no science was improved but that of destruction: and at home, in more modern times, during the struggles of York and Lancaster, and of the royalists and republicans, or the religious massacres of France, what else was in meditation, but rapine, rage, revenge, and slaughter! But, the temple of Janus once shut, what strides did not mankind make towards that degree of perfection of which they are capable, in the reigns of Augustus, of Leo the tenth, of Louis the fourteenth, and of our own Charles the second! Nay, keep but the enemy at a distance, with union at home, and even war will not stop the progress of the human mind; since the brightest constellation of men of genius, that ever enlightened our own country, confessedly appeared in the reign of queen Anne, when we supported with dignity, a long and glorious war on the continent.

\* A few words will suffice to remind the reader of the deplorable situation of the Jews, when they had lost their liberty and independence.

\* After remaining seventy years at Babylon, in a state of slavery, at the expiration of that time, though Cyrus, the Persian monarch, treated them with mildness, suffered them to return to their native country, and even contributed himself towards the rebuilding of their city and temple, yet they continued a tributary province to that empire, till the year 320 B. C. when the city was taken and plundered by Ptolemy, one of Alexander's captains, who carried captive into Egypt a hundred thousand of its inhabitants. From that time, till 170, they continued to be oppressed and plundered by the kings of Egypt and Syria by turns, when Antiochus Epiphanes, the sovereign of Syria, took the city by storm, stripped the temple, and slaughtered upwards of forty thousand people, and sold as many more for slaves.

\* Soon after this period the brave family of the Maccabees began to exert uncommon prowess and abilities in attempts to recover their country's long lost independency; but the powers with which they had to contend were so superior in strength and resources, that nothing but a constant succession of miraculous efforts, and unexpected events, could keep the conflict alive, and protract their misery, merely by postponing destruction, more than a hundred years. At length, this heroic family, still more distressed and persecuted by their own countrymen, than by the common enemy, sunk under the pressure of accumulated woes; when the Jews, seeing the extensive power of the Romans over almost every part of the globe then known,

called in Pompey to their assistance, against Antiochus ; who, after draining their public treasures and private purses, by the bribes and contributions, which he extorted from them, became their open foe ; and in the year 63 B. C. besieged and took Jerusalem, which, with all Judæa, remained ever after dependent on the tyranny and oppression of the Roman government.

For more than twenty years after this event, the Jews were under the jurisdiction of the Roman governors of Syria and Egypt ; but, in the year 40 B. C. Herod, by taking a journey to Rome, and by flattering and bribing Mark Anthony, during the triumvirate, had the address to acquire from the Roman senate the nominal dignity of king of the Jews. His long reign was one continued tissue of crimes that are shocking to humanity ; the least of which was stripping his people of all their most valuable possessions, to satiate the inordinate rapacity of his tyrant masters at Rome. But Herod, finding money insufficient for this purpose, had recourse to a species of adulation and flattery, unknown before in his own country : for, in the year 26 B. C. in order to ingratiate himself with Augustus, he instituted *public games*, in honour of that emperor, after the Pagan manner ; a measure so repugnant to the Mosaic laws, and customs of the Jews, that, instead of affording them pleasure, they were regarded with the utmost horror and detestation.

We have an account in Josephus both of these games and others, instituted by this prince, seven years before the nativity, but in so slight and imperfect a manner, that all we can learn is, that besides wrestlers, gladiators, wild beasts, &c. the most skilful musicians were invited from all parts of the world to perform at them. However, as these exhibitions were manifestly in imitation of the public games of Greece, it is natural to suppose that the musicians were chiefly from that country, and from Alexandria, in Egypt, where arts and sciences were then much cultivated and cherished, by the Ptolemies. The Jewish musicians, who were all among the priesthood, certainly could not, nor would, assist at these contests : so that whatever glory may have been derived to the victors, the Jews were intitled to no share of it, neither as a nation, nor as individuals. Indeed little could be acquired by conquests, to which no native of Judæa could aspire, without offending against the religion, laws, usages, and public opinion, of his country.

The sequel of the Jewish history from this period, to the total dispersion of the nation, seventy-three years after the birth of our Saviour, is too generally known to render the extension of this summary necessary. And with respect to music, the particular subject of my enquiries, the little mention made of it in the New Testament is but just sufficient to authorize its use in the church, where its establishment and progress will be traced hereafter.

Though Dr. Burney's narrative of the Egyptian and Hebrew music relates to so remote a period that little more than  
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ingenious conjectures can be expected in the detail, yet even in this part of the history, he has extended his researches to such a variety of subjects besides music, but which are connected with it, that the gentleman, the scholar, and the antiquary will find information and entertainment, as well as the mere musical enquirer. In our next Review, we shall proceed to the history of the Greek music, which is manifestly the most curious and important part of the work, and which the author elucidates by authentic documents derived from the testimony of ancient writers.

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IV. *An Inquiry into the Nature and Causes of the Wealth of Nations.*

By Adam Smith, LL. D. and F. R. S. In Two Volumes. 4to. 11. 16s. boards. Cadell.

THE subject investigated in this work is perhaps the most intricate of any within the compass of literature. In every other inquiry there are certain leading principles, by a strict attention to which the understanding may be guided in its researches: but so great is the multiplicity of distinct objects in this extensive province of observation, and at the same time so extremely complicated their mutual influence and relations, that there occurs the utmost difficulty in reducing them to a clear and systematical arrangement. By the analytic method of investigation, the huge intangled mass of political œconomy is not sufficiently explicable; and such is the perplexed concatenation of its various constituent parts, that the most acute discernment is requisite to discover in what point it may be developed with perspicuity by the synthetic process. The ingenious author of this Inquiry has entered the field of speculation by the path that was most advantageous for conducting his readers scientifically through the multitude of promiscuous facts and observations which are subjected to their attention. One important consequence resulting from the elementary plan he pursues, is that, besides giving additional energy and conviction to his arguments and remarks, he is thereby the better enabled to expose the error of preceding writers, who have sometimes confounded causes and effects, and by that means established conclusions which are not supported by just reasoning.

Dr. Smith introduces his Inquiry with observing, that the annual labour of every nation is the fund which originally supplies it with all the necessaries and conveniencies of life which it annually consumes, and which consist always either in the immediate produce of that labour, or in what is purchased

chased with that produce from other nations. That according, therefore, as this produce, or what is purchased with it, bears a greater or smaller proportion to the number of those who are to consume it, the nation will be better or worse supplied with all the necessaries and conveniencies for which it has occasion. But this proportion, he remarks, must in every nation be regulated by two different circumstances; first, by the skill, dexterity, and judgment with which labour is generally applied in it; and, secondly, by the proportion between the number of those who are employed in useful labour, and that of those who are not so employed. That whatever be the soil, climate, or extent of territory of any particular nation, the abundance or scantiness of its annual supply must, in that particular situation, depend upon those two circumstances.

The author has divided this large work into five books; in the first of which he investigates the causes of the improvement above mentioned, in the productive powers of labour, and the order, according to which its produce is naturally distributed among the different ranks of men in the society. The second book treats of the nature of capital stock, of the manner in which it is gradually accumulated, and of the different quantities of labour which it puts into motion; since upon this stock depends the proportion between the number of those who are annually employed in useful labour, and that of those who are not so employed. In the third book the author explains the circumstances which seem to have introduced the policy observable in different nations, of affording particular encouragement, either to the industry of towns or that of the country. The fourth book is devoted to an illustration of the different theories of political economy to which those usages have given occasion, and the principal effects which they have produced in different ages and nations. The fifth and last book treats of the revenue of the sovereign, or commonwealth; where the author endeavours to shew, first, what are the necessary expences of the state; which of those expences ought to be defrayed by the general contribution of the whole society, and which by that of some particular part only; secondly, the different methods of contribution, with the principal advantages and inconveniencies of each; and lastly, what are the reasons which have induced almost all modern governments to mortgage some part of this revenue, or to contract debts, and what have been the effects of those debts upon the real wealth, the annual produce of the land and labour of the society.

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Such are the various subjects treated in the work, according to its division into books: we shall now return to the first.

The first chapter is employed on the Division of Labour. The author here evinces that the greatest improvements in the productive powers of labour, and the greater part of the skill, dexterity, and judgment with which it is any where directed, or applied, are the effects of such division; and this he illustrates, by considering in what manner the division of labour operates in some particular manufactures. He takes an example from the trade of the pin-maker.

‘ A workman, says he, not educated to this business (which the division of labour has rendered a distinct trade), nor acquainted with the use of the machinery employed in it (to the invention of which the same division of labour has probably given occasion), could scarce, perhaps, with his utmost industry, make one pin in a day, and certainly could not make twenty. But in the way in which this business is now carried on, not only the whole work is a peculiar trade, but it is divided into a number of branches, of which the greater part are likewise peculiar trades. One man draws out the wire, another straightens it, a third cuts it, a fourth points it, a fifth grinds it at the top for receiving the head; to make the head requires two or three distinct operations; to put it on, is a peculiar business; to whiten the pins is another; it is even a trade by itself to put them into the paper; and the important business of making a pin is, in this manner, divided into about eighteen distinct operations, which in some manufactories are all performed by distinct hands, though in others the same man will sometimes perform two or three of them. I have seen a small manufactory of this kind where ten men only were employed, and where some of them consequently performed two or three distinct operations. But though they were very poor, and therefore but indifferently accommodated with the necessary machinery, they could, when they exerted themselves, make among them about twelve pounds of pins in a day. There are in a pound upwards of four thousand pins of a middling size. Those ten persons, therefore, could make among them upwards of forty-eight thousand pins in a day. Each person, therefore, making a tenth part of forty-eight thousand pins, might be considered as making four thousand eight hundred pins in a day. But if they had all wrought separately and independently, and without any of them having been educated to this peculiar business, they certainly could not each of them have made twenty, perhaps not one pin in a day; that is, certainly, not the two hundred and fortieth, perhaps not the four thousand eight hundredth part of what they are at present capable of performing, in consequence of a proper division and combination of their different operations.’

Dr.

Dr. Smith observes, that this great increase of the quantity of work, which the same number of people is capable of performing, in consequence of the division of labour, is owing to three different circumstances; first, to the increase of dexterity in every particular workman; secondly, to the saving of the time which is commonly lost in passing from one species of work to another; and lastly, to the invention of a great number of machines which facilitate and abridge labour, and enable one man to do the work of many. These several propositions are likewise illustrated by examples, which it is unnecessary to mention; but we cannot refrain from presenting our readers with the following passage, produced to shew the universal opulence that extends itself to the lowest ranks of the people, in a well governed society, occasioned by the great multiplication of the productions of all the different arts, in consequence of the division of labour.

\* Observe the accommodation of the most common artificer or day-labourer in a civilized and thriving country, and you will perceive that the number of people of whose industry a part, though but a small part, has been employed in procuring him this accommodation exceeds all computation. The woollen coat, for example, which covers the day-labourer, as coarse and rough as it may appear, is the produce of the joint labour of a great multitude of workmen. The shepherd, the sorter of the wool, the wool-comber or carder, the dyer, the scribbler, the spinner, the weaver, the fuller, the dresser, with many others, must all join their different arts in order to complete even this homely production. How many merchants and carriers, besides, must have been employed in transporting the materials from some of those workmen to others who often live in a very distant part of the country! how much commerce and navigation in particular, how many ship-builders, sailors, sail-makers, rope-makers, must have been employed in order to bring together the different drugs made use of by the dyer, which often come from the remotest corners of the world! What a variety of labour too is necessary in order to produce the tools of the meanest of those workmen! To say nothing of such complicated machines as the ship of the sailor, the mill of the fuller, or even the loom of the weaver, let us consider only what a variety of labour is requisite in order to form that very simple machine, the shears with which the shepherd clips the wool. The miner, the builder of the furnace for smelting the ore, the feller of the timber, the burner of the charcoal to be made use of in the smelting-house, the brick-maker, the brick-layer, the workmen who attend the furnace, the mill-wright, the forger, the smith, must all of them join their different arts in order to produce them. Were we to examine, in the same manner, all the different parts of his dress and household furniture, the coarse linen shirt which  
he



he wears next his skin, the shoes which cover his feet, the bed which he lies on, and all the different parts which compose it, the kitchen grate at which he prepares his victuals, the coals which he makes use of for that purpose, dug from the bowels of the earth, and brought to him perhaps by a long sea and a long land carriage, all the other utensils of his kitchen, all the furniture of his table, the knives and forks, the earthen or pewter plates upon which he serves up and divides his victuals, the different hands employed in preparing his bread and his beer, the glass window which lets in the heat and the light, and keeps out the wind and the rain, with all the knowledge and art requisite for preparing that beautiful and happy invention, without which these northern parts of the world could scarce have afforded a very comfortable habitation, together with the tools of all the different workmen employed in producing those different conveniencies; if we examine, I say, all these things, and consider what a variety of labour is employed about each of them, we shall be sensible that without the assistance and co-operation of many thousands, the very meanest person in a civilized country could not be provided, even according to what we very falsely imagine the easy and simple manner in which he is commonly accommodated. Compared, indeed, with the more extravagant luxury of the great, his accommodation must no doubt appear extremely simple and easy; and yet it may be true perhaps that the accommodation of an European prince does not always so much exceed that of an industrious and frugal peasant, as the accommodation of the latter exceeds that of many an African king, the absolute master of the lives and liberties of ten thousand naked savages.

In the second chapter the author treats of the principle which gives occasion to the division of labour. This, he observes, is not originally the effect of any human wisdom, that foresees and intends the general opulence of society, but the slow and gradual consequence of exchanging one thing for another; whether a propensity to such exchange be one of those original principles in human nature, of which no further account can be given; or whether, as seems more probable, it be the necessary consequence of the faculties of reason and speech. Dr. Smith is at some pains to convince his readers that this propensity to barter, or indeed any other species of contract, is totally unknown to every other race of animals; a proposition which, we imagine, will be readily admitted without any particular proof. We must confess that we are not satisfied with respect to the justness of ascribing barter, or the exchange of commodities, to a *propensity* in human nature. The various necessities of individuals may, in our apprehension, sufficiently account for the fact, exclusive of any such principle. Nor do we find that mankind in general are  
ever

ever actuated by any inherent disposition to traffick, when neither their necessity, nor the desire of some particular object, suggests the expedient; which we cannot suppose would be the case, if they were actuated by an innate principle in nature.

In the third chapter, the author shews that the division of labour is limited by the extent of the market; observing, that when the market is very small, no person can have any encouragement to dedicate himself entirely to one employment, for want of the power to exchange all that surplus part of the produce of his labour, which exceeds his own consumption, for such parts of the produce of other mens labour as he has occasion for. We are here presented with a striking illustration of the advantages derived to society from the convenience of water-carriage, or navigation.

\* As by means of water-carriage a more extensive market is opened to every sort of industry than what land-carriage alone can afford it, so it is upon the sea coast, and along the banks of navigable rivers, that industry of every kind naturally begins to subdivide and improve itself; and it is frequently not till a long time after that those improvements extend themselves to the inland parts of the country. A broad-wheeled waggon, attended by two men and drawn by eight horses, in about six weeks time carries and brings back between London and Edinburgh near four ton weight of goods. In about the same time a ship navigated by six or eight men, and sailing between the ports of London and Leith, frequently carries and brings back two hundred ton weight of goods. Six or eight men, therefore, by the help of water-carriage, can carry and bring back in the same time the same quantity of goods between London and Edinburgh as fifty broad-wheeled waggons, attended by an hundred men, and drawn by four hundred horses. Upon two hundred tons of goods, therefore, carried by the cheapest land carriage from London to Edinburgh, there must be charged the maintenance of a hundred men for three weeks, and both the maintenance, and, what is nearly equal to the maintenance, the wear and tear of four hundred horses as well as of fifty great waggons. Whereas upon the same quantity of goods carried by water, there is to be charged only the maintenance of six or eight men, and the wear and tear of a ship of two hundred tons burden, together with the value of the superior risk of the difference of the insurance between land and water-carriage. Were there no other communication between those two places, therefore, but by land-carriage, as no goods could be transported from the one to the other except such whose price was very considerable in proportion to their weight, they could carry on but a small part of that commerce which is at present carried on between them, and consequently could give but a small



small part of that encouragement which they at present mutually afford to each other's industry. There could be little or no commerce of any kind between the distant parts of the world. What goods could bear the expence of land-carriage between London and Calcutta? Or if there was any so precious as to be able to support this expence, with what safety could they be transported through the territories of so many barbarous nations? Those two cities, however, at present carry on together a very considerable commerce, and, by mutually affording a market, give a good deal of encouragement to each other's industry.'

In the fourth chapter Dr. Smith takes a view of the origin and use of money. He observes, it is probable that many different commodities were successively employed for this purpose. In particular, it appears, that in ancient Greece, cattle were the instruments of commerce. Thus we are told by Homer, that the armour of Diomed cost only nine oxen; but that of Glaucus, a hundred. Salt is said to be the common instrument of commerce and exchanges in Abyssinia; a species of shells in some parts of the coasts of India; dried cod at Newfoundland; tobacco in Virginia; sugar in some of our West India colonies; hides or dressed leather in some other countries; and our author informs us there is at this day a village in Scotland, where he is told it is not uncommon for a workman to carry nails, instead of money, to the baker's shop or the alehouse. In all countries, however, he observes, men have at last been determined to give the preference, for this employment, to metals. These are attended with the advantage, that they cannot only be kept with as little loss as any other commodity, hardly any thing being less perishable; but they can likewise, without loss, be divided into any number of parts, as by fusion those parts can be easily reunited; a quality which no other equally durable commodities possess, and which renders them peculiarly fit to be the instruments of commerce and circulation.

This remark, however, can only be applied to those times when metals were used in weight, and not by tale; as most countries now afford coins of different denominations, for the convenience of commerce.—The author afterwards proceeds to examine what are the rules naturally observed in exchanging commodities, either for money or for one another. He justly observes, that the world *value* has two different meanings, expressing sometimes the utility of a particular object, and sometimes the power of purchasing other goods which the possession of that object conveys. The one may be called "value in use;" the other, "value in exchange." In order

to investigate the principles which regulate the exchangeable value of commodities, the author endeavours to shew, first, what is the real measure of this exchangeable value; or, wherein consists the real price of all commodities; secondly, what are the different parts of which this real price is composed; and lastly, what are the different circumstances which sometimes raise some or all of these different parts of price above, and sometimes sink them below their natural or ordinary rate; or, what are the causes which sometimes hinder the market price, or actual price, of commodities, from coinciding exactly with what may be called their natural price. These inquiries form the subject of the three succeeding chapters in the work; previous to which the learned author entreats both the patience and attention of the reader:

‘ His patience, says he, in order to examine a detail which may perhaps in some places appear unnecessarily tedious; and his attention in order to understand what may, perhaps, after the fullest explication which I am capable of giving it, appear still in some degree obscure. I am always willing to run some hazard of being tedious in order to be sure that I am perspicuous; and after taking the utmost pains that I can to be perspicuous, some obscurity may still appear to remain upon a subject which is in its own nature extremely abstracted.’

We shall defer the further account of this work with observing, for the encouragement of our readers, that their attention will be amply rewarded by the importance of the author's observations; and that they cannot feel any disgust from such apt and agreeable explanations as those with which he illustrates the subject.

[ *To be continued.* ]

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*V. Notes and various Readings to Shakespeare, Part the first.  
With a general Glossary. 4to. 10s. 6d. Dilly.*

AS several months have elapsed since the publication of this volume, it is proper that we should, by way of apology, inform our readers of the extraordinary accident which, contrary to the general rule we observe, has so long prevented the account of it from appearing in our Review. The case is, that the gentleman to whose care the examination of this performance was entrusted, after having read a few pages of it, fell into a deep slumber, from which he did not awake till late in the month of February; and, to avoid further loss of time, was obliged to dismiss his task while he could keep his eyes open over the Notes and various Readings of  
master



master Edward Capell, which operate more powerfully than

——— 'poppy or mandragora,  
Or all the drowfy syrups of the world.'

From this circumstance we hope to be pardoned, not only for our delay, but present brevity. It might indeed be justly considered as an abuse of time, to spend many words upon a production which is entitled to so little regard; though we are informed by the author that these *elaborate* annotations have employed his attention seven years.

In the Glossary prefixed to the volume, we meet with near thirty words falsely explained. Many others which wanted explanation, are omitted, and as many illustrated unnecessarily. But these, however important, are not the only faults with which this author is chargeable. He has frequently indulged himself in indelicate, and even indecent illustrations. Instances of this kind may be found under the words 'bolster,' 'mammet,' 'tup,' 'unseminar'd,' and 'unstaunch'd.'

With respect to the annotations, they are dull, tedious, and uninteresting; as may be seen by the following extract from the beginning of the work, which is by no means the most exceptionable part.

'1. 10. *rather than slack it.*] The verb in the old editions is "lack;" but this, having no active signification,—that is, not implying action,—cannot properly be oppos'd to "*stir up*:" "slack,"—a reading of the three latter moderns,—is the very term the place calls for; and so natural a correction, that he who does not embrace it, must be under the influence of some great prepossession.

'4. 2. *O, that had! how sad a passage 'tis!*] Seeing Helena disorder'd; affected, as she imagines, by the mention of her father. "*Passage*" has no extraordinary force in this place, but means simply—a passing over: "*how sad a passage 'tis!*" how hard to be pass'd over without emotion and sorrow! "*Play*," in l. 5, has been alter'd to—*play'd*; but very unnecessarily, to say no more of it: it is a substantive of known signification, and oppos'd to another substantive—"work."

'D<sup>o</sup>, 23. *her dispositions she inherits &c.*] The change of terms in this passage, and the very uncommon sense that is put upon some of them, have involv'd it in too much obscurity. "*Dispositions*," mean—natural dispositions; by implication, good ones; and "*gifts*," the acquirements of education; good ones, likewise: the first he calls afterwards, *simpleness*; and then, "*bonesty*:" the other, with too much licence, "*virtuous qualities, virtues*," and (finally) "*goodness*:" If the reader will carry this in his mind, he may be able to decypher the speech without a paraphrase; and will see too the propriety of chang-

ing "*their*" into "*her*," with the Oxford editor. But it should not be conceal'd from him, that the speech has some other defects besides these which are mention'd; such as will draw upon it the censure of the grammarian and logician too; the latter will say of it,—that what the countess is made to urge, is no fit reason for entertaining the "*hopes*" that she speaks of; and the other will find a relative in it, that does not belong, as it should, to the substantive nearest at hand, but to another remote one; and these circumstances too have their share in the speech's obscurity.

' 5, 11. *Laf. How understand we that?*] But the critick may say,—he understands better the words alluded to, than he does—why Lafeu makes so pert a remark on them: is it, for that the author would make us timely acquainted with a branch of this amiable character,—it's unthinking and frenchman-like liveliness?

' D<sup>o</sup>, 24. *He cannot want the best,*] i. e. the best advice, better than can be given him by me, taxing modestly his own insufficiency; the procurement of which advice, says the speaker, must be the necessary consequence of the "*love*" his good deserts will draw on him. The third line before this, is printed thus in the folio;—*Fall on thy head. Farewell my lord,* the change made in the punctuation, and consequently in the address, by the present editor, and what he has put in black character, can surely stand in need of no words to explain or defend them: And the same may also be said of some other changes: to wit, of that in l. 4; of the insertion, l. 8, in this page, and of that in the next at l. 5, the first of which was made by the third modern.

' 6, 27. *Looks bleak.*] But wherefore not—*look*, says an objector? Because "*virtue's steely bones*," which it accords with, is put (poetically) for—steely-bon'd virtue. What follows, may ask a little explaining, which take in these words. "*Withal*," that is—Add to this, that "*wisdom*," (persons of understanding) poor and thinly attir'd, may very often be seen to dance attendance on "*folly*" (men of slender capacities) that riots in all superfluity.

' D<sup>o</sup>, 30. *monarch.*] This word (which should be accented upon the ultima) alludes, something covertly, to a being well known in the court of queen Elizabeth; see the "*School*" in—*Monarcho*) but is understood by Parolles, and occasions his reply: that of Helen, which follows it, signifies—Nay, if you disclaim my appellation, so do I yours. "*Solely a coward*," six lines above this, has the force of—and a coward,—(admirably) one that stands alone and by himself, not to be match'd.

' 7, 5. *Keep him out.*] The Oxford editor has here the most violent alteration that can well be conceiv'd, and the most unnecessary; owing evidently to an opinion, that "*keep out*" could have no other meaning than "*barricado*" which is made a reply to: but "*keep out*" may mean—keep at a distance, let him



him not come near you : and that it is so understood by the person, 'tis spoke to, is evinc'd by her reply,—" *But he assails;*" that is,—he will not keep his distance, he has made his approaches, and will attack us in form. Instead of "*rational,*" a little way lower, the same editor has—*national*, taking it from his predecessor; but "*rational encrease*" signifies—encrease of beings that have reason : And a sentence some lines after this, "*He, that hangs himself, is a virgin,*" has been needlessly tamper'd with too : "*is a virgin,*" imports more than—is like a virgin, for it is the strongest mode of expressing similitude; signifying—is the thing itself, guilty of the very same crime that she is guilty of, for "*virginity murders itself;*" &c. The emendation, l. 6, is found in the fourth modern only; the other, l. 17, in all of them, and so is that in the opposite page.

' 8, 24. *Not my virginity yet.*] *With* should be supply'd from the sentence before : "*Not [with] my virginity yet;*" meaning—that she would keep it a little longer; and is an evasive reply to a knavish question. The discourse growing something too rich for her, is abruptly broken off; and the fanciful passage that follows, as abruptly begun upon : the words that introduce it, are taken from the Oxford edition, and happily chosen; the chasm as completely filled up by them, as was ever done by words of that sort.

' 10, 12. *Our remedies, &c.*] This sententious and rythmical speech is like others of the kind in this author, close, and full of words of no usual signification. "*Fated,*" in the next line, means—inhabited by fates : that is, in the opinion of men : "*Native,*" a little lower, has the sense of—congenial; and the line it occurs in, affords a substantive—" *likes*"—that will not be found in our amplest dictionaries. "*Weigh their pains in sense,*" is—calculate over-nicely, what trouble and pain of the sense their undertaking must put them to; and so intimidate themselves by it, as to "*suppose,*" that "*what hath been cannot be;*" which is certainly groundless, for (as she presently subjoins) "*Who ever strove,*" &c. The means she takes afterwards then comes into her thoughts, and she leaves the scene with a declaration of trying them.'

Among the numerous blemishes of this uncouth production, we may include the multiplicity of references, not only to various passages of the volume, but to the author's "*School,*" a work not yet published, and which, for the honour of taste and literature, we hope will never appear.

VI. *Letters from the Duchess de Crui and others, on Subjects moral and entertaining, wherein the Character of the Female Sex, with their Rank, Importance, and Consequence is stated, and their relative Duties in Life are enforced.* 5 vols. small 8vo. 12s. 6d. sewed. Robson.

THE narrow limits which custom has assigned to the province of the fair, in the occupations of life, had given rise to an opinion that the sex was formed by nature incapable of great attainments in what relates to the more elevated faculties of the mind. But of late, the British ladies in particular have by their own example, as well as arguments, clearly refuted this error; and there is hardly any branch of polite literature which has not been successfully cultivated by some female genius of the present age. The lady whose production now lies before us, affords additional proof of the justness of the claim, which has been maintained by other advocates for the sex in favour of their distinguished abilities. Nor can we avoid observing, in justice not only to her modesty, but to that of her sister-authors, that they seem to be animated with an emulation for vindicating the honour of woman in general, rather than for acquiring to themselves the invidious reputation of great accomplishments.

Though these Letters nominally derive their origin from the correspondence of a lady whose title might appear to be of French etymology, it is evident that the author is one of the fair daughters of this island; and the principal characters are either English or Scotch. We are informed by an advertisement, that they were written in the nursery, while the lady was surrounded by her children; and that they never would have been made public, had not the importunity of friends overcome the diffidence which the author entertained respecting their merit. Admonitions of this nature are too often the effect of partiality; but we are persuaded that, in the present instance, the generality of readers will subscribe to the opinion of those who advised the publication. Indeed the lady must have been totally void of female vanity, not to feel a strong desire of committing to the press such a production, as was likely not only to afford instruction and entertainment, but to procure her a considerable degree of literary fame, when she should be known as the author.

It cannot be expected that we should give a particular account of a series of familiar Letters, that amount to seventy-four in number, and those too, for the most part of great extent. We must therefore content ourselves with laying be-



fore the reader a specimen of the work, and delineating its general character.

The chief design of these Letters is to recommend a rational system of education, to each of the sexes; and this important object is accomplished both by precept and example. The following extract, as being the most easily detached, is taken from a part of the work, in which six ladies are introduced, in different situations, with whom the lady is supposed to converse on the subject of marriage.

‘ Your passion was to be rich, you married a man you despised, and whose intrinsic worth is centered in his wealth: which gave charms even to deformity, transformed Hymen into Mammon, and the God of love into a satyr. Content yourself then with his riches, enjoy it, cultivate your taste for those advantages it can produce; and let these console you for the loss of every thing you have sacrificed for it. Have recourse to the principles of your determination: you had other offers; you have therefore examined, compared, chosen, and regreted. Be firm to this decision of your own judgment, and do not act inconsistently, by repining you do not possess what you did not purchase. If the vices, if the follies of your husband, should become every day more and more intolerable to you, it will be in vain for you to regret the tranquility, the peace, the tender affection, endearing attention, or confidential intercourse, which might have distinguished your days, had you been united to a man of merit. In the height of your despair, you exclaim! “ Was it for this, my amiable mother nurtured me with such care, and cultivated in me, every idea replete with honour, enlivened by sentiment, and corrected with tenderness? Alas! these embellishments do now but add to my misery, in rendering me more sensible of the wretchedness of my state. The man I am chained to, is so far from possessing sensibility or taste, that he is dead to every impression of merit; and modesty, which might have endeared me to a man of delicacy, renders me hateful to this libertine; who, by the indecency of his discourse, is continually offending against the sensations of a virtuous mind. While I regret the loss of intellectual enjoyment, my regret is strengthened by the direful effects of its privation on him. Mutual esteem is as necessary in the married state, as mutual affection; neither of which I enjoy. What is pomp, equipage, or splendor, compared with such seraphic sensations dwelling in the human heart? Will the blaze of diamonds atone for the deficiency of this passion? Will the gold of Ophir, melted into one mass, weigh against the raptures of uniting hearts, warmed with sentiment and truth?

‘ As this man’s character was well known before you married him, can you have now any just reason of complaint, especially as you have not even the excuse of partiality to plead for his person? Recollect your own sordid selfish views; your prevail-

ing passion has been gratified, and you will pardon me, for questioning whether you would relinquish the advantages of your wealth, to be restored again to your liberty. Miss Aitchon favours us with the following passage from one of Lucian's Dialogues. Jupiter complains to Cupid, that though he had so many intrigues, he was never sincerely beloved: in order to be beloved, says Cupid, you must lay aside your ægis and your thunderbolts; you must curl and perfume your hair, place a garland on your head, and walk with a soft step, and assume a winning obsequious deportment." "But, replied Jupiter, I am not willing to resign so much of my dignity." "Then, returns Cupid, leave off desiring to be loved." He wanted to be Jupiter and Adonis at the same time: as you do to be rich and happy. What right had you to expect that a miracle was to be performed in your favour? you knew well that the wretch to whom you have allied yourself, forsook humanity, and every genial feeling of an upright and honest heart, in the acquisition of that fortune, which you wished to possess, and have obtained, and which has since pampered the vices which disgust you. If he enumerates the spoils of his victories in—, are they not covered with the blood of the vanquished! Did he give peace and happiness to the conquered! Did he accept the gifts of their princes, to use them for the comfort of those whose fathers, sons, or husbands, were massacred! Did he use his power to gain security and freedom to the regions of oppression and slavery! Did he endear the British name by examples of generosity! Did he return with the consciousness of his duty discharged to his country, and humanity to his fellow-creatures! If he was deficient in all this, what manner of right had you to expect tenderness and affection from him! You might with the same propriety look for the sensitive plant in a bed of nettles, and then complain you are stung by them. But you need not be upbraided for the folly of your election, since your own experience is but too severe a monitor. Debasement is the child of pride. All that remains for you now, is to render yourself as easy as possible; it is your duty to soothe the melancholy disposition your husband will be in (when alone), from a recollection of his crimes. Perhaps, by using your influence judiciously, you may yet have it in your power to humanise his passions, and refine his pleasures: but your good sense will tell you that there is so much pride interwoven with the heart of man, that his obstinacy will never condescend to receive any more than a hint from a wife. A husband is more likely to be praised into virtue, than rallied out of vice; and the most essential point in the art of leading others, is to conceal from them that they are led at all. If he reforms, and thinks the world gives him the credit of it, in a short time he will believe it proceeded from his own will and inclinations, which will insure his constancy in it. Every method is laudable on your part, to reclaim your husband, except an affectation of fond-



fondness for him : this would be a profanation of love : and a woman capable of such abject deceit, I should look upon as capable of the most determined baseness. If his crimes have hardened him, it will be in vain for you to attempt his reformation : but while you lament his depravity, you are left at liberty to spend your own time as you think proper. The gratifications of society, and the secrecy of solitude, are now equally in your power ; please yourself and be content. If gaiety and dissipation are your pursuits ; it cannot be denied that they are slight counterpoises for domestic felicity : but as the latter is entirely out of your reach, you should endeavour to make yourself easy. It is your own judgment alone that must lead you to obtaining that tranquility : which you may possibly find in the exulting joy of succouring virtue in distress, merit in indigence and obscurity ; in wiping tears from the eyes of affliction, and in making the widow's heart to leap for joy. The serene complacency which springs in a good mind, on the exertion of benevolent principles, cannot be described ; like the peace of God, it passeth knowledge. The poet says,

‘ It is a joy possess’d by few indeed !  
Dame Fortune has so many fools to feed,  
She cannot oft afford, with all her store,  
To yield her smiles, where nature smil’d before.  
To sinking worth a cordial hand to lend ;  
With better fortune to surprise a friend ;  
To cheer the modest stranger’s lonely state ;  
Or snatch an orphan family from fate ;  
To do, possess’d with virtue’s noblest fire,  
Such gen’rous deeds, as we with tears admire.

ARMSTRONG.

‘ Thus you may evince the reality of your feelings, whilst it is in vain for others in less affluent circumstances to manifest their benevolence as they wish. Thus also, may you turn your husband’s (ill-acquired) perishable goods of fortune, into real blessings.

‘ Wealth not only gilds the present moments as they pass ; but like the sun, constantly supplies those rays which cherish all on whom they fall, and constitute an uninterrupted series of felicity in the bosom of that person from whom they proceed : whilst, on the contrary, the weight of poverty not only distresses a person for the present, but may perhaps prevent him from emerging into happiness, and others from participating of that benevolence, which warrants the means of exemplifying its sincerity. What must the poor man suffer, when the eye of friendship becomes inverted by his misfortunes in the world, and where he looks in vain around him for the benevolence of sympathy, and the consolations of human attachment.”

These Letters in general discover the author to have great knowledge of the world, and that her observations have been

made with much discernment, She seems to have improved a natural acuteness of judgment both by reading and reflection. Considered as a female writer, (we beg pardon of the ladies for this distinction) her acquaintance with ancient authors is extraordinary, and the solidity of her remarks might do honour to those of the other sex. From the approbation which this production will probably receive from the public, we cannot but entertain a hope of being soon informed to whom we are indebted for a novel in which virtue and good sense are so conspicuously blended, and where entertainment is so much enriched with just and useful observations on human life.

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VII. *The Character and Conduct of the Female Sex, and the Advantages to be derived by young Men from the Society of virtuous Women. A Discourse, by James Fordyce, D. D. 8vo. 1s. 6d. Cadell.*

LORD Chesterfield, among other reflections on women, has very sarcastically observed, that their conversation is only "an entertaining tattle \*:" that is, we are to suppose, a little frivolous discourse on the weather, the news of the day, the faux pas of ladies in the conspicuous walks of life, the bon ton, the public places, the fashions of the season; and when these general topics are exhausted, the elegance of a gown, an apron, a muff, a cap, or a feather. He therefore tells us, that "a man of sense only trifles with them, plays with them, flatters and humours them; treating them as he does a sprightly forward child." Women then, according to his lordship's ideas, are only what Dryden, with equal propriety, calls the *men*, "children of a larger growth;" and consequently, the employment of the two sexes, when they meet, can be only trifling, or playing, or insignificant chit-chat †. But the sage divine in these discourses, endeavours to raise the minds of his young disciples above these levities, assuring them that there is "an intellectual, moral, and *spiritual* intercourse, which ought to subsist between the two sexes."

This, we confess, is a sublime, but, we are afraid, a fruitless attempt. It is indeed hardly possible, in any degree, to confine the young, gay, giddy, *feathered* part of our species to a *spiritual intercourse*. It will be an extraordinary acquisition, if he can promote such an intellectual communication between their grandfathers and grandmothers.

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\* Let. 129.

† That is, the chat of chits.



But be this as it may, the ladies are obliged to Dr. Fordyce for his vindication of their character and conduct.

‘ It is certain, he says, that savages, and those who are but little removed from their condition, have seldom behaved to women with much respect or tenderness. On the other hand, it is known, that in civilized nations they have ever been objects of both; that, in the most heroic states of antiquity, their judgement was often honoured as the standard, and their suffrages often sought as the reward, of merit; and though in those states the allurements of feminine softness was perhaps not always sufficiently understood, owing probably to that passion for public interests, and extensive fame, which seems to have overpowered all other emotions; it must yet be acknowledged, that the ladies of ancient days frequently possessed a wonderful influence in what concerned the political welfare, and private affections, of the people to whom they belonged. But say, my friends, does it not reflect some lustre on the fair sex, that their talents and virtues have still been most revered in periods of the greatest renown? And tell me, I beseech you, what age or country, distinguished in the annals of fame, has not received a part of that distinction from the numbers of women, whom it produced, conspicuous for their virtues and their talents? Look at this, in which you live: does it not derive a very considerable share of its reputation from the female pens, that eminently adorn it? Look into the history of the world at large: do not you find, that the female sex have, in a variety of ways, contributed largely to many of its most important events? Look into the great machine of society, as it moves before you: do not you perceive, that they are still among its principal springs? Do not their characters and manners deeply affect the passions of men, the interests of education, and those domestic scenes, where so much of life is past, and with which its happiness or misery is so intimately blended? Consult your own experience, and confess, whether you are not touched by almost every thing they do, or say, or look: confess, whether their very foibles, and follies, do not often interest, and sometimes please you?’

In this extract some of the author’s arguments, in favour of women, are unguarded and equivocal. It is allowed, that a general tenderness and respect for the fair sex is a criterion of national politeness and refinement of manners. It is admitted, that this country is adorned by the writings of many ingenious ladies now living: such as, Macaulay, Carter, Montagu, Brooke, Lennox, Barbauld, and many others. But when our author observes, that ‘women have contributed largely to many of the most important events,’ the lampooners of the sex will be apt to reply: it is true, women have been the cause of many memorable revolutions,

“ Who

“ Who was’t betray’d the capitol? a woman.  
 Who lost Mark Anthony the world? a woman.  
 Who was the cause of a long ten year’s war,  
 And laid at last old Troy in ashes? Woman.”

‘ You are touched, says the author, by almost every thing they do, or say, or look: their very foibles and follies often interest and sometimes please you.’—Granted. But this observation only proves, that women are often pleasing triflers, and men simple inamoratos.

The doctor indeed seems to have had an early partiality for the ladies; but he was not one of those simple swains, who are ‘ pleased with foibles and follies.’ His admiration was founded on sublimer principles.

‘ As for ourselves, says he, we do not think it requires much fortitude to confess our having felt an early predilection for good and amiable women. It proceeded from an early observation of the modesty which always adorns their deportment, of the elegance and vivacity which often distinguish their conversation, and of that delightful interest which the tender affections, and attractive manners, found among the most valuable of the sex, are peculiarly adapted to create in hearts of the least feeling. Nor has our opinion in their favour, or our attachment to their society, been lessened, by longer experience, in any greater proportion than there is reason to apprehend the pleasing sensibilities, and flattering ideas, of youth on most other subjects, will naturally be lowered in the progress of life.’

In this paragraph the author describes the pleasing sensibilities, which he has occasionally felt in a *spiritual intercourse* with good and amiable women: in the following passage he contrasts these fine perceptions with the sordid pleasures, which libertines enjoy in the society of courtezans.

‘ Tell us, ye votaries of Vice, ye who paint her with the smiling aspect of pleasure, possessed of unrivalled attractions, surrounded with inexhaustible stores of delight, tell us, we conjure you, what she has to offer, as a proper compensation for the absence of that ineffable charm which attends the image of female innocence and sweetness? But we appeal to more competent judges; to such as have tried both sides, made the comparison, and fixed their choice for the better part. Let them decide, whether, next to the joy arising from a consciousness of virtue in their own breasts, there be any equal to the contemplation of her fairest forms in the behaviour of others; of those women in particular, from whose powers to please, to captivate, in nameless irresistible ways, she derives an additional loveliness.

‘ Have any of you, my young auditors, worn away, by a course of riot, your sensibility to the enchantment you formerly found



found in such company? I pity you from my soul. I say not merely, that you have lost one of the finest perceptions of the mind: I go farther, and aver, that you are estranged from the most elegant enjoyments of the heart, from its tenderest wishes, its softest anxieties, its sweetest hopes. The superior endearments of female friendship, the triumphant sense of possessing the affection of an intelligent and worthy woman, you, sir, you are condemned never to know. Go, thou wretched man, and try if thou canst fill up their place by the mercenary caresses of prostitutes, and the applauses of unattached, unfeeling, hollow-hearted libertines. But I turn from so sad a survey to those happy youths who have hitherto escaped such contaminating influence.

‘As it is probable, that most of you will, after the confinement of the school, of the college, of an apprenticeship, or of whatever other early study, pass much of your time in the company of women, it deeply imports you to consider, with what sort of women you should associate. The infinite mischiefs attendant on communication with those miserable females, who have forfeited their honour, I will not now attempt to relate. At present I will take it for granted, that the sons of reason should converse only with the daughters of virtue.’

Our author, having stigmatized the profligate part of the fair sex, and cautioned his young friends against their contaminating influence, makes the following just remark, in extenuation of their criminality.

‘With regard to the greater part of them, is it not some mitigation of their guilt, and should it not obtain some compassion for their frailty, that their natural solicitude to engage the attention and tenderness of the men has been turned into a handle for their destruction? Their fond imaginations have been set on fire by obsequiousness, and courtship, and adulation, and promises, and protestations, and presents, and vows without end. And all the while, perhaps, they have been without a parent to protect, or a friend to warn them. Of those who have parents, and friends as they are called, how few are the happier for that circumstance! how many are much the more to be pitied! those very persons, God knows, being frequently so worthless, as to encourage, if not to instruct them in vice and impiety.

‘That women, who have gone astray, should sometimes run to excesses, beyond the ordinary limits of male transgression, may perhaps be accounted for from the vivacity peculiar to the sex; from a wish to escape, by the violence and rapidity of their career, that reflection which men have many more ways of eluding; and, may we not add, from that passion for attracting notice by some means or other, which, after bursting the bounds of duty and decorum, hopes to effect its purpose by singularity in wickedness, and audacity of manners?’

In other passages, the author very properly exposes the craft, the duplicity, the falshood, the treachery, the dark and deep underminings, hourly practised by multitudes of our sex to gain their ends among the other.

‘ The worthiest characters are marked generally by an openness, and always by a probity, that reflects the greatest credit on their hearts, and, I add, on their understandings also. Yes, my beloved and honoured auditors, after all that a late well-known master, patron, and teacher, of dissimulation has advanced to the contrary, I do not hesitate to pronounce dissimulation, and indeed the whole family of cunning, by whatever name dignified, impotent and miserable apes of manly ability and genuine wisdom. I subjoin, that men of integrity and sentiment display a nobleness, which fails not sooner or later to strike and persuade beyond all the paltry arts in the world; and I call the best and greatest spirits of every age to witness, that such men are placed upon an eminence, from which they may look down, with superlative scorn, on the whole inglorious race of knaves, liars, and dissemblers.’

In conformity to these observations we cannot forbear taking notice of a remarkable difference between the sentiments and maxims of Chesterfield and Cicero, addressed to their respective sons. The former says, ‘ no business can be carried on without some *dissimulation*; it is *simulation*, that is false, mean, and criminal.\*’ But the latter, who was a courtier as well as the former, affirms, that both simulation and dissimulation ought to be banished from society: *ex omni vitâ simulatio dissimulatioque tolenda est* †.

At the conclusion of this discourse the author addresses his young disciples in the following terms:

‘ After all we have said respecting the advantage to be derived by young men from the society of virtuous women, much must be left to your own reflections. Represent to yourselves a youth of good sense, and good dispositions, dedicating a considerable share of his social hours to the conversation of a few females, who were chaste but not severe, frank but not indelicate, good-natured but with proper dignity, serious and lively by turns, polite and sincere at the same time, elegant without vanity, knowing without pride, and pious without ostentation: you, my brothers, can better imagine than I can describe, the improvements which he must necessarily receive from such communications.

‘ When I spoke of a few females, I did not think only of the young. Those men who should deny attractive qualities to women advanced or advancing in life, and avoid their com-

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\* Chest. Let. 151.

† Cic. de Off. l. iii. c. 15.



pany on that account, would betray a bad understanding and a worse taste. Whatever they may think of the assertion, nothing can be more true, than that many, very many, of the most accomplished and most agreeable companions, are to be found among such of the other sex, as have outlived the allurements of youth, with the little conceits, affectations, and follies, to which it is subject, and have matured, by recollection and experience, the best acquisitions of their early days. Perhaps, indeed, one of the surest marks of sobriety, and intelligence, is having a pleasure in the conversation of age.

‘Blessed are those of both sexes, who, by the sweetest symphony of minds and hearts attainable in this world, together with the daily practice of all the Christian virtues, are preparing for the immortal concert of the sons and daughters of God. Take care, beloved and honoured, we call upon you in God’s name to take care, lest any of you should, by a contrary course, expose yourselves to the infamy and horror of an everlasting exclusion from that divine assembly.’ &c.

The reader will find many excellent precepts and observations, relative to the conduct of youth, in these Discourses, adapted to the situation and circumstances of both sexes, and expressed with delicacy and propriety. Yet in some places, perhaps, the author’s language has the tone of a sentimental Arcadian, breathing out the gentle whispers of Platonic love.

The author has observed very little order in the arrangement of his thoughts.

This address is said to have been selected from a set of discourses, intended chiefly for the improvement of young men, which are to be published with all convenient speed.

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VIII. *The Nonconformist's Memorial : being an Account of the Ministers, who were Ejected or Silenced after the Restoration, particularly by the Act of Uniformity, which took place on Bartholomew-day, August 24, 1662, &c. &c. &c. 2 vols. 8vo. 1661.* Harris.

BY the act of Uniformity, which was passed in the year 1662 it was required, that every clergyman should be re-ordained, if he had not before received episcopal ordination; should declare his assent to every thing contained in the Book of Common Prayer; should take the oath of canonical obedience; should abjure the solemn league and covenant, and should renounce the principle of taking arms, on any pretence whatsoever, against the king.

Abbé Milot, a sensible, and, in the present case, an unbiassed historian, delivers his sentiments of this act in the following terms :

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‘ The act of Uniformity produced a kind of ecclesiastical revolution. It was called the act of St. Bartholomew, because the execution of it was fixed to the 24th of August, the festival of that apostle. Without deserving to be compared with the French St. Bartholomew, it gave a proof of the invincible obstinacy of the enthusiasts.’

Hume says, ‘ a combination had been entered into by the more zealous of the presbyterian ecclesiastics to refuse the subscription ; in hopes, that the bishops would not dare at once to expel so great a number of the most popular preachers. The catholic party at court, who wished to divide the protestants, encouraged them in this obstinacy, and gave them hopes, that the king would protect them in their refusal. The king himself by his irresolute conduct, contributed, either from design or accident, to encrease this opinion. Above all, the terms of subscription had been made very strict and rigid, on purpose to disgust all the zealous and scrupulous amongst the presbyterians, and deprive them of their livings. About 2000 of the clergy, in one day, relinquished their benefices ; and to the great astonishment of the court, sacrificed their interest to their religious tenets. Fortified by society in their sufferings, they were resolved to undergo any hardships, rather than openly renounce those principles, which, on other occasions, they were so apt, from interest, to warp or elude. The church enjoyed the pleasure of retaliation ; and even pushed, as usual, the vengeance farther than the offence. During the dominion of the parliamentary party, a fifth of the livings had been left to the ejected clergy ; but this indulgence, though at first insisted on by the house of peers, was now refused to the presbyterians. However difficult to conciliate peace among theologians, it was hoped by many, that some relaxation in the terms of communion might have kept the presbyterians united to the church, and have cured those ecclesiastical factions, which had been so fatal, and were still so dangerous. Bishopricks were offered to Calamy, Baxter, and Reynolds, great leaders among the presbyterians ; which the last only could be prevailed on to accept. Deaneries and other promotions were refused by many.’

Dr. Calamy's account of these men has ever been held in high estimation. His work having been long since out of print, many of the Dissenters have wished for a new edition of it. But as it consists of four large octavo volumes, including the Life of Mr. Baxter, and the History of the Times, it has been thought expedient to bring it into a smaller compass, by omitting some things, which are redundant, and at present uninteresting ; and likewise to insert in their proper places the  
author's



author's subsequent additions in the Continuation, in order to obviate the disagreeable necessity of turning to different volumes for a complete account of almost every minister.

This is what is attempted in the present publication. Besides which, the editor has made many improvements in the style of his author, has corrected a great number of mistakes, and inserted many new anecdotes, extracted from Lives, Memoirs, funeral Sermons, &c. or communicated by correspondents.

This work is likewise embellished with elegant engravings, of the heads of Baxter, Owen, Howe, Calamy, Bates, Caryl, Manton, Goodwin, Gilpin, Flavel, Gouge, Doolittle, and several others mentioned in the Memorial.

Bishop Burnet, speaking of these divines, observes, that many of them were distinguished by their abilities and their zeal \*. And Mr. Locke remarks, that Bartholomew-day was fatal to our church and religion, in throwing out a very great number of worthy, learned, pious, and orthodox divines †.

That many of them were such as Burnet and Locke represent them, we readily allow; but, that their non-conformity was 'fatal to our church and religion', is a point we cannot so implicitly admit. Numbers of them were more likely to convert religion into fanaticism, than preach it in its native purity and perfection.

There is undoubtedly a great deal of useful information in these volumes. But no man can pretend to read them through, who is not endowed with an uncommon share of piety and patience.

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IX. *An Essay towards establishing the Melody and Measure of Speech to be expressed and perpetuated by peculiar Symbols.* 4to. 10s. 6d, Almon.

**I**N the work now before us, we meet with something new, which has particularly attracted our attention. Even to think with novelty challenges some degree of praise, though it should end only in a paradox. It is a mark of genius, at least, which is not confined to, though often restrained by, science. Shakespeare owed his success to his never having heard of Aristotle's Unities, or read Horace De Arte.

But there is here something better than novelty to recommend this Essay; as the thought is not only ingenious in itself,

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\* History of his own Times, vol. i. p. 315. 12mo. edit.

† Locke's PSS. Works, Des Maizeaux, Col. p. 62. Fol. 2d. edit. p. 20. Letter from a Person of Quality.

but the reducing it to practice may be alike useful to the senate, the stage, and the bar.—Ornamental, at least, it must be, as an addition and an improvement to the liberal arts. Speech is made one of the distinguishing characteristics of man: and whatever conduces to the perfection of that excellence, ought ever to be gratefully accepted of by him, and fondly adopted into the province of literature.

When we mention the novelty of this thought, we do not mean to propose it as one entirely original, except in the branch to which it is here applied: for the notes of the gamut, the symbols for dancing, even the letters of the alphabet, that happy art

‘Of painting thoughts, and speaking to the eyes,’  
are severally a species of the same invention.

Nay, the similitude between the notes here recommended, and those of music, is acknowledged by the author himself, who has premised that none but persons well skilled in that art, both the theory and the practice of it, can be capable thoroughly, or with tolerable ease to themselves, to comprehend the meaning or purpose of his scheme. But when this art is perfected, and once brought into familiar use, we think it may be as possible to convey an oration from one kingdom to another, or hand it down to posterity, in the manner, style, and emphasis of the speaker, as a song with the air underwritten, which a master can sing or play, at sight, as justly as the composer; every word or syllable being marked with the proper measure and inflection of the original expression.

There is no giving extracts, or specimens of such a work as this, without being in possession of the types referred to in it, or framing similar ones; we shall therefore only quote a passage from the preface, to point out the imperfection or deficiency that is intended to be remedied by this device.

‘The puzzling obscurity relative to the melody and measure of speech, which has hitherto existed between modern critics and ancient grammarians, has been chiefly owing to a want of terms and characters, sufficient to distinguish clearly the several properties and accidents belonging to language; such as accent, emphasis, quantity, pause, and force. Instead of which five terms they have generally made use of two only, accent and quantity, with some loose hints concerning pauses; but without any clear and sufficient rules for their use, or admeasurement. So that the definitions required for distinguishing between the expression of force (or loudness) and emphasis, with their several degrees, were worse than lost; their dif-



difference being tacitly felt, though not explained, or reduced to rule, was the cause of confounding all the rest.

‘ In like manner, there still exists another defect in literal language, of a similar kind; that is, there are in nature, neither more, nor less, than seven vowel sounds, beside diphthongs; for which seven, the principal nations in Europe use only five characters (for the *y* has, with us, no sound distinct from the *i*) and this defect throws the orthography and pronunciation of the whole into uncertainty and confusion.

‘ In order to distinguish what are vowels, and what are not, let this be the definition of a vowel sound; viz. a simple sound capable of being continued invariably the same, for a long time, (for example, as long as the breath lasts), without any change of the organs, that is, without any movement of the throat, tongue, lips, or jaws. But a diphthong sound is made by blending two vowel sounds, by a very quick pronunciation, into one.’

The above definition of a vowel is the most precise and complete we have ever met with. We shall now conclude our remarks with corroborating our approbation of this Essay, by the concurrent opinion of the learned, ingenious, and philosophic author of *The Origin and Progress of Language*, given on this work, in a letter of his to sir John Pringle, purposely on this subject.

“ Upon the whole, it is my opinion, as well as of all the musical men here, to whom I have shewn it, that Mr. Steele’s\* *Dissertation* is a most ingenious performance. It is reducing to an art what was thought incapable of all rule and measure; and it shews, that there is a melody and rhythm in our language, which, I doubt not, may be improved, by observing and noting what is most excellent of the kind, in the best speakers. In that way I should think that both the voice and ear of those who do not speak so well, might be mended, and even the declamation of our best actors, may be improved, by observing in what respects they fall short of, or exceed; for as soon as a thing is reduced to art, faults will be found in the best performers, that were not before observed.”

The only particular we think reprehensible in Mr. Steele’s tract, is his paying so much deference to Mr. Garrick’s pronunciation or expression, which judges have often taken to task. A person may be a good actor, who is no critic in language. Besides, stage diction is not allowed to be the *jus et norma loquendi*, among us, however it may be admitted to that honour in France.

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\* The name of the author.

X. *The Origin of Printing: in two Essays.* 8vo. 3s. *sewd.*  
Bowyer and Nichols.

THE first Essay contains the substance of Dr. Middleton's Dissertation on the Origin of Printing in England.

It was a constant opinion, delivered down by our historians, as the dissertator observes, that the art of printing was introduced and first practised in England by William Caxton, a mercer and citizen of London; who, by his travels abroad, and a residence of many years in Holland, Flanders, and Germany, in the affairs of trade, had an opportunity of informing himself of the whole method and process of the art; and by the encouragement of the great, and particularly of the abbot of Westminster [Thomas Milling, bishop of Hereford in 1474] first set up a press in that abbey, and began to print books soon after the year 1471.

To this it has been objected, that there is extant a small volume of forty-one leaves in quarto, intitled: *Expositio Sancti Jeronimi in Simbolum Apostolorum*, which bears the date of its impression at Oxford, in the year 1468; and that a record was published by Richard Atkyns, esq. in 1664, setting forth, that as soon as the art of printing made some noise in Europe, Thomas Bouchier, archbishop of Canterbury, moved the then king (Henry VI. \*) to use all possible means for procuring a printing-mold to be brought into this kingdom; that the king agreed to the proposal; that Frederick Corfellis, one of the underworkmen at Haerlem, was prevailed upon by Mr. Caxton and one Mr. Turnour to come over into England, and set up a press at Oxford; and that this was at least ten years before there was any printing in Europe, except at Haerlem and Mentz, where it was but newly invented, Upon the authority of this record, Wood, Mattaire, Palmer, &c. declare Corfellis to be the first printer in England.

But Dr. Middleton endeavours to prove, that this record is a forgery; and supposes the Oxford book to have been printed with a wrong date, as several have been in other places, either by mistake or design.

The editors of this work plead for the authenticity of the record, and point out some errors in Dr. Middleton's account; observing, that 'as the generality of writers have overlooked the invention of printing at Harleim with wooden types, and have ascribed it to Mentz, where metal types were first made use of; so in England they have passed by Cor-

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\* This must have passed between 1454 and 1459.



tellis (or the first Oxford printer, whoever he was) who printed with *wooden* types at Oxford, and only mentioned Caxton, as the original artist, who printed with *metal* types at Westminster.'

The second Essay contains the substance of the Origines Typographicæ of the ingenious Mr. Gerard Meerman, pensionary of Rotterdam; and may be considered as the outlines of that curious publication. This piece is likewise accompanied with notes by the editors.

Mr. Meerman ascribes the first rudiments of printing to Laurentius, ædituus, or custos of the cathedral at Haerlem. But he supposes, that Laurentius carried the art no farther than separate wooden types, fastened together by threads; and that his first essay was about the year 1430. He attributes the improvement of the art by *cut metal types* to Geinssfleisch senior, and his brother Gutenberg, assisted with money by Faustus, or Fust, at Mentz, about the year 1444; and lastly he proves, that the honour of completing the discovery, by the invention of cast types, is due to Peter Schoeffer, servant, and afterwards son-in-law to Fust, in the same city, about the year 1452.

Fust and Schoeffer concealed this new improvement, by administering an oath of secrecy to all whom they intrusted, till the year 1462; when by the dispersion of their servants into different countries, at the sacking of Mentz by the archbishop Adolphus, the invention was publicly divulged.

The first book printed with these improved types was Durandi Rationale, in 1459, at which time however they seem to have had only one size of cast letters, as all the larger characters in the head-lines, &c. are printed with *cut* types, as appears plainly by an inspection of the book. From this time to 1466, Fust and Schoeffer continued to print a considerable number of books; particularly the two famous editions of Tully's Offices, one in 1465, the other in 1466.

In their earliest books, they printed more copies on vellum than on paper, which was the case both of their Bibles and Tully's Offices. This however was soon inverted, and paper introduced for the greatest part of their impressions, a few only being printed on vellum, for curiosities, and for the purpose of being illuminated.

In the remaining part of this Essay the claim of Strasburgh is considered and overthrown. Gutenberg indeed made some attempts in that city, before he went to Mentz; but we are assured, that his endeavours were unsuccessful. The first actual printers at Strasburgh were Mentelius and Eggestenius; yet

there is no proof of any books having been printed by them, till after the dispersion of the Mentz printers in 1462.

From this period printing spread rapidly through Europe. In 1490, it reached Constantinople. About the middle of the next century it was extended to Africa and America. It was introduced into Russia about 1560; but, from motives either of policy or superstition, it was speedily suppressed by the ruling powers; and even under the present enlightened empress, has scarcely emerged from its obscurity. In 1612, books were printed at Hóla in Iceland, as we are informed by the learned Mr. Bryant, in his *Observations relating to Ancient History*.

To this Essay is subjoined an Appendix, containing a distinct account of the first printed Greek and Hebrew books, a collation of the Hebrew in two parallel passages concerning the dedication of the temple, in Kings and Chronicles; and a history of the early polyglotts.

In this Appendix we have several curious remarks, relative to the history of printing: among which are the following.

\* In the year 1465, was published an edition of Lactantius's *Institutes*, printed in "Monasterio Sublacensi," in the kingdom of Naples. In this work the quotations from the Greek authors are printed in a very neat Greek letter. The Latin is printed in a kind of semi-gothic, of great elegance, and approaching nearly to the present Roman type. Before this period, the uniform character was the old Gothic, or German, whence our *black* was afterwards formed.

\* The first printers who settled at Rome were Conrad Sweynheim, and Arnold Pannartz, who introduced the present Roman type, in 1467, in Cicero's *Epistolæ Familiares*. In 1469 they printed a beautiful edition of Aulus Gellius, with the Greek quotations in a fair character, without accents, or spirits; and with very few abbreviations.

The first whole Greek book was the Grammar of Constantine Lascaris, at Milan, 1476. A Greek Psalter was printed in that city in 1481. And in 1486, a Greek Psalter, and the *Batrachomyomachia* were printed at Venice.

\* In 1448, all former publications in the Greek language were eclipsed by a fine edition of Homer's works at Florence, in folio, printed by Demetrius, a native of Crete.

\* In 1493 a fine edition of Isocrates\* was printed at Milan, in folio, by Henry German, and Sebastian ex Pantremulo.

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\* Called by mistake, at p. xiii. Theocritus.

\* These



‘ These publications are prior in time to those of Aldus, who has been erroneously supposed to be the first Greek printer; yet the beauty, correctness, and number of his editions place him in a much higher rank than his predecessors. His characters were more beautiful and elegant than any before used.

‘ Aldus was the inventor of the Italic character, which is now in use, called, from his name, Aldine, or Curfivus. This sort of letter he contrived, to prevent the great number of abbreviations, that were then in use.—He was born in 1445, and died in 1515.’

‘ We shall close this article with the following account of Walton’s Polyglott.

Dr. Brian Walton published the London Polyglott in nine languages, Hebrew, Samaritan, Chaldee, Greek, Syriac, Arabic, Ethiopic, Persian, and Latin, in 1657.

‘ Though nine languages are used in this edition, there is no one book in the whole Bible printed in so many. In the New Testament the Four Evangelists are in six languages, the other books only in five. The books of Judith and the Maccabees are only in three languages. The Septuagint version is printed from the edition at Rome, anno 1587. The Latin is the Vulgate of Clement VIII. The Chaldee Paraphrase is completer than any former publication. This edition is enriched with Prefaces, Prolegomena, Treatises on Weights and Measures, Geographical Charts, and Chronological Tables. Calmet, Bibl. Sac. p. iii. art. 1.—Dr. Walton was assisted in this laborious undertaking by Dr. Edmund Castell, who translated from the Syriac some fragments of Daniel, the books of Tobit and Judith, the Letters of Jeremiah and Baruch, and the first book of the Maccabees; he also translated the Song of Solomon from the Æthiopic into Latin, and added notes to the Samaritan Pentateuch; but the most considerable assistance he gave was by his Lexicon in two volumes, a work which is a necessary supplement to the Polyglott. Alexander Huisse collected the various Readings at the bottom of each page: revised the Septuagint version, the Greek Text of the New Testament, and the Latin Vulgate; he also collated the edition of the Old Testament printed at Rome, and the New Testament of Robert Stephens, with the Alexandrine manuscript. See Prideaux, vol. II. p. 47. Dr. Thomas Hyde corrected the Arabic, Syriac, and Persian; as Loftus did the Æthiopic version of the New Testament. Louis le Dieu and Samuel Clarke were also assistants in the work. Le Long, p. 33, &c.—“ The immense merit of this work is too well known to need any laboured recommendation. And yet, it must be observed, that in this, the best and most useful of all editions, the Hebrew Text is printed Masoretically; almost in an absolute agreement with the many former editions,

222 *Dissertatio De Babrio, Fabularum Æsopæarum Scriptore.*

and with the latest and worst Mss." Kennicott, Diss. II. p. 480.—

Dr. Walton got leave to import paper, duty-free in 1652; began the work 1653; and published it 1657. It is surprising he could get through six such volumes in four years; though certainly many printers were employed on it; among others, Mr. Ichabod Dawes of Lowlayton, maternal grandfather to W. Bowyer. But it is plain that, in the re-printed leaf of the Preface, Dr. Walton robs the Protector of the honour of patronizing this work, which was begun in 1653, and published in 1657; three years before the Restoration, 1660. The licence was granted by the council of state in 1652; and was continued by Oliver, who dissolved the Rump-Parliament in 1653. Dr. Walton was consecrated bishop of Chester, December 2, 1660; and died Nov. 29, 1661.

The passage in Dr. Walton's preface, here alluded to, is the following: "Primo autem commemorandi, quorum favore chartam à vectigalibus immunem habuimus, quod quinque abhinc annis, à Concilio secretiori primo concessum, postea à serenissimo D. *Protectore* ejusque Concilio, operis promovendi causâ, benignè confirmatum & continuatum erat. Quibus subjungendi, D. Carolus Ludovicus, princeps Palatin. S. R. I. elector: illustrissimus D. Guilielmus, &c."

Thus it stood till the Restoration. Afterwards the passage was altered in this manner, in a second edition of the leaf. "Inter hos effusiore bonitate labores nostros prosecuti sunt (præter eos quorum favore chartam à vectigalibus immunem habuimus) serenissimus princeps D. Carolus, &c."

In the remaining part of this Appendix the author points out several errors in the Hebrew and Samaritan text, and in Preface, of the English Polyglott.

This work, though not pretended to be a complete history of the origin of printing, gives a more accurate account of it, than any book hitherto published in this kingdom.

XI. *Dissertatio de Babrio, Fabularum Æsopæarum Scriptore. Inferuntur Fabulæ Quædam Æsopææ nunquam antehac editæ, ex Cod. MS. Bodleiano. Accedunt Babrii Fragmenta, 8vo. 1s. Payne.*

**B**ABRIAS or Babrius was a Greek poet, who turned Æsop's Fables into scazons, or choliambics; that is, into verses differing from iambics only in this, that they have an iambic foot in the fifth place, and a spondee in the sixth, or last. Suidas frequently quotes him. But the time and country, in which he lived, are unknown, Suidas only says: Βαβρίας, ἡ

Εα-



Βαβριος. μυθες η̄τοι μυθιαμβες, εισι γαρ δια χοριαμβων [l. χολιαμβων] εν βιβλίοις δεκα. ο̄ιτος εκ των Αισωπειων μυθων με̄βεαλεν απο της αῡων λογοποῑας εις εμμετρα, η̄γεγ τις χοριαμβες [l. χολιαμβες]. “ Babrias, five Babrius. Versibus choliambicis fabularum libros x. scripsit. Ex Æsopo autem fabulas suas depromptit, oratione solutâ in ligatam, five versus choliambicos, mutata.” Avienus, the fabulist \*, seems to intimate, that Babrius was prior to Phædrus, who wrote under the reign of Augustus or Tiberius. “ Quas (fabulas scil. Æsopi) Græcis iambis Babrius [al. Gabrias] repetens in duo volumina coarctavit. Phædrus etiam partem aliquam quinque in libellos resolvit.” The author of the present Dissertation produces a passage from the Homeric Lexicon of Apollonius, which appears to be a quotation from Babrius. Apollonius is supposed to have lived about the time of Augustus, or something earlier. Babrius therefore must have written before that period. As far as we are able to judge by the fragments, which we have of this work, he appears to have been a valuable writer: his representations are natural, his expressions lively, and his versification harmonious.

The Dissertator informs us, that he has met with a MS. of Æsop in the Bodleian library, which contains several fables, not, as he apprehends, in any other copy. In these fables, there are many poetical lines, the *disjecti membra poetæ*, and some of the fragments of Babrius, preserved by Suidas. From which he infers, that these fables have been turned into prose from the choliambics of that author,

Bentley has endeavoured to prove, that it is very uncertain, whether Æsop himself left any fables behind him in writing, or not †. Our author thinks, there can be no doubt, but that he did; if so, it is on all hands agreed, that they were written in prose. He farther supposes, that many of them are come down to us, at least, in substance; that probably the productions of other writers, upon the same plan, were added to the collection, and passed indiscriminately under the name of Æsop, or Æsopic fables; that Babrius's work might also contain some of his own original compositions; that from this time the prose collection, as in several respects inferior, might be neglected, and suffered to sink into oblivion; and that in subsequent ages, when the beauty of language, and the harmony of numbers, were unregarded, the fables of Babrius

\* Avienus in Præf. fab. This writer is supposed by Giraldus to have lived about the end of the fourth, and the beginning of the fifth century.

† Bentley's Dissertation upon the Fables of Æsop.

might be again transposed by various writers. By these means, he thinks, we may account for the loss of some of *Æsop's* fables, which are mentioned by the ancients; and for that diversity, which is observable in the MS. copies, from which the editions of Accursius, Stephens, and Nevelet, have been printed.

Having laid before the reader the fables, which, as we have already observed, he found in the Bodleian MS. and which have not appeared in other collections, he remarks, that the author, whoever he was, had undoubtedly Babrius's book before him, and most probably introduced the verses of that author into his prose, for want of a copia verborum, or a proper command of language; in which indeed he appears to have been very deficient.

The author has subjoined the fragments of Babrius, with notes.

The learned reader will be pleased with this publication; as it appears to be the work of an accurate and judicious critic, and contains an account of a new discovery in the republic of letters.

XII. *Observations on several Passages in the Book of Proverbs; with two Sermons.* By Thomas Hunt, D. D. F.R. & A. S.S. 4to. 5s. sewed. Rivington.

A Considerable part of this work was printed off, long before the author's death; but the professor being remarkably distrustful of his own judgment, and afraid of the severity of public criticism, suspended the impression. Yet as he had frequently declared, that it was his intention to complete this volume, and had acquainted his friend Dr. Kennicott with every article, of which he meant it should consist, it was finished under the doctor's superintendence.

In the Introduction, the learned author makes some general remarks on the proper mode of explaining the Book of Proverbs.

\* Almost all these aphorisms, he says, are divided into two parts, or versicles, or, as the Greeks call them, hemistichs, which, to make the division the more conspicuous, are in Grabe's edition of the Alexandrian MS. of the LXX. ranged under each other. These two hemistichs are generally connected by the Hebrew particle *vau*, which in our language is translated *and*, or *but*, according as the subject of the proverb will admit. . . In both these cases, that is, whether one hemistich be put by way of confirmation of the other, or by way of opposition to it, they mutually explain each other. Wherefore, as this is the almost invariable method of these sentences, it will follow, that when-  
ever



ever a translation appears to depart from this method, that is, whenever the hemistichs are so rendered as not to express this dependence on each other, we have great reason to suspect, either the truth of such translation, or the purity of the present text.'

The first article is a Dissertation on Proverbs vii. 22, 23, which was published many years since, and is now reprinted with some few alterations.

The passage in question is this: "He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks: till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not, that it is for his life."

The design of Solomon is to represent, in a lively manner, the folly, indiscretion, and danger of the young adulterer. Having taken his first comparison from the ox going to the slaughter, it was more than probable, he would have proceeded to some other brute animal, and not have introduced the fool and the stocks, and then have gone to the bird hastening to the snare of the fowler. To remove this incongruity, the professor supposes, that instead of אִיל *avil*, a fool, we should read אֵיל *ail*, a hart. This he observes, was evidently the word in the copy, from which the LXX. made their translation: for the Greek word in this place is ελαφος, a hart. The Chaldee, Syriac, and Arabic agree with the Septuagint. The word מוסר *musar*, which is translated *correction*, will, he says, very properly signify *toils* or *snare*s, and אָכָא *akas*, translated *stocks*, may be rendered *leaping* or *bounding*. He therefore translates the second comparison in this manner: "Or as a hart boundeth into the toils, till a dart strike through his liver:" supposing, that the latter clause refers to the ancient method of ensnaring and *dispatching* the hart. See Xenophon's *Cynegetics*.

This criticism restores the text, otherwise miserably confused, to a proper and elegant sense. For here the first and second similitudes are of a piece with each other, and make a consistent sense with the third: and the whole is a beautiful gradation; the different degrees of speed, by which the ox, the hart, and the bird, are respectively carried on to *their* destruction, aptly representing the several advances, by which the young sinner goes on to *his*; setting out slowly and reluctantly at first, but quickening his pace afterwards, and pressing on with eagerness and confidence, in proportion to the lengths he has gone.

The second article is a sermon on these words of Solomon, Prov. xix. 2. "Also, that the soul be without knowledge, it is not good: and he that hasteth with his feet, sinneth." The meaning of this text, as our author states it, is this: by the soul's being without knowledge, we may understand the two principal

principal faculties of the mind being without their proper discipline and direction; the understanding without information and instruction, and the will without prudence and discretion. And as the want of these qualifications is the source of all the errors and miscarriages, which happen to us in our journey through life, the person, who has the misfortune to labour under this want, is not without great elegance and prosperity, compared to a hasty traveller, who for want either of informing himself of his way at first, or of pursuing it with proper caution and circumspection afterwards, misses his road, and wanders about in endless perplexity and distress.

To this Dissertation and Sermon, the author has added critical remarks on other difficult passages in the same book, which he calls *Observations*, rather than *Dissertations*, on account of the shortness of the greater part of them.

Observ. I. "Surely in vain the net is spread, in the sight of any bird." Prov. i. 17. These words our author renders, 'For in vain is the net strewed with grain, in the eyes of any bird,' and explains in this manner: the bird is by Solomon, chap. vii. 23. made use of, as a fit image of the young inconsiderate adulterer: so that the net is laid before his eyes in vain; not because he has the prudence to beware of it, and so to render the arts of the fowler vain; but because he has the imprudence to fall into it, and so to render vain what might have been a sufficient notice to him. And in this view, he thinks, birds become a proper emblem of the infatuated robbers and murderers, described in the foregoing verses; who being led on by the specious baits of large and rich spoils, pursue their wicked courses with ruin and destruction staring them in the face; and are so intent in laying plots for the lives of others, that they never consider the danger, to which they are exposing their own.

Observ. II. "Delight is not seemly for a fool: much less for a servant to have rule over princes." xix. 10. Dr. Hunt translates this passage, 'It is not seemly for a fool to hold the reins of government; much less for a servant to have rule over princes.'—Much less, i. e. in as much as the tyranny and insolence of the one is far more intolerable, than the weakness and incapacity of the other.

Observ. III. "The desire of a man is his kindness, and a poor man is better than a liar." xix. 22. Dr. Hunt's translation: 'The desirableness of a man is his kindness; but a poor man is better than a man of deceit.' That is, a man is desired, beloved, and courted, for his open, tender, and generous disposition; but one, who is hypocritical and false-hearted, who makes pretences of friendship, only to deceive or betray his friend, is less worthy of esteem than a poor man,



who has a good inclination, but wants ability to perform a generous action.

Observ. IV. "A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again," xix. 24. Dr. Hunt's version: 'A slothful man hideth his hand in the dish; even to his own mouth he will not return it\*.'

Observ. V. "Prepare thy work without, and make it fit for thyself in the field: and afterwards build thine house," xxiv. 27. Dr. Hunt's translation: 'Prepare thy work without; and fit it up in the field: go afterwards, and build thine house.'

Observ. VI. "As the cold of snow in the time of harvest: so is a faithful messenger to them that send him; for he refresheth the soul of his masters." xxv. 13. Instead of the word *cold*, for which there does not seem to be in Hebrew the least foundation, Dr. Hunt substitutes the word *vessel*, and translates the sentence thus: 'As a vessel of snow, in the time of harvest; so is a trusty messenger to them that send him: for he reviveth the spirit of his masters.'

To understand the full import of this passage, we are to recollect, what we are often told by travellers, that the inhabitants of the hot climates of the East, who make use of snow to cool and dilute their liquors in the summer season, have their snow-houses, which are certain underground vaults or cellars, where they lay up vast quantities of it, either in earthen vessels, or baskets, to be kept the year round: as well for sale, as for their own private use †.

Observ. VII. "The north wind driveth away rain: so doth an angry countenance a backbiting tongue." xxv. 23.

The marginal reading is, 'the north wind *bringeth forth* rain; the Septuagint version has, *ἐξέρπει, raiseth up* rain; the Syriac, *is pregnant with* rain; Aquila, Junius, Houbigant, and others, explain the word תחולל in the same manner. Dr. Hunt prefers this interpretation, and renders the passage thus: 'The north wind bringeth forth rain; and a secret tongue, angry countenances.' The picture, which the text exhibits is this: as the wind, in passing over a large tract of land, or space of sea, collects a multitude of thick vapours and foul exhalations; which afterwards forming themselves into clouds, and obscuring the face of the heavens, fall to the earth with great noise and precipitancy; so it fares with secret calumny. When it is once put in motion, and a very small thing does

\* See Crit. Rev. for Jan. last, p. 45.

† See Rauwolff's Trav. p. 95. in Ray's Collection. Pococke's Trav. vol. ii. part i. p. 125.

‡ The north wind produces rain at Jerusalem. Levi Ben Gershom. Vid. Houbigant on this place.

it, it takes a large circuit, and picking up a variety of malicious stories, and aggravating circumstances, gradually forms a dreadful appearance of *angry looks* and *threatning countenances*, in the many persons, who may be hurt by the progressive and accumulative scandal.

Observ. VIII. "A righteous man falling down before the wicked, is as a troubled fountain, and a corrupted spring." xxv. 26. — Dr. Hunt says, 'A troubled fountain and a corrupted spring, so is the righteous man, swerving from justice, in presence of the wicked.' The sentiment is this: whenever a righteous man is prevailed upon, (and Moses himself has told us, Deut. xvi. 19. he may be prevailed upon) either through the favours or the frowns of a wicked person, to prostitute his integrity, and confound the rules of right and wrong; he very justly falls under Solomon's comparison. For, instead of being what he pretends to be, the source of justice, and the oracle of truth, he is like a fountain, whose sides are so trodden down, and waters disturbed by mud and dirt, that it is no longer capable of refreshing those, who resort to it, but is, on the contrary, become offensive and loathsome.

Observ. IX. "The legs of the lame are not equal: so is a parable in the mouth of fools." xxvi. 7. Dr. Hunt construes the Hebrew in this manner: 'The legs fail through lameness; and a parable in the mouth of fools.' That is: put a parable, the saying of a wise man, one of the maxims of the philosophers, into the mouth of a fool, and see what use he will make of it! It will be of no more service to him in the conduct of his life, than legs are to a cripple. He has, indeed, the words, but he knows neither the meaning of them, nor how to apply them.

Observ. X. "Burning lips, and a wicked heart, are like a potsherd covered with silver dross." xxvi. 23. These words our author translates, 'Refined silver, spread over a potsherd; so are ardent lips, and a wicked heart.' The words כסף סיני that is, *silver of drosses*, he observes, will signify here *silver frequently purified, and well refined*: and thus will the correspondence between this and the former phrase be extremely evident; the lustre of well-refined silver answering to the ardour and warmth of flattering lips.

Observ. XI. "Faithful are the wounds of a friend: but the kisses of an enemy are deceitful." xxvii. 6. The antithesis of these two hemistichs is clear at first sight; but the following version makes it more so: 'Better is reproof, that layeth open (a fault); than love, that concealeth (it). Faithful are the wounds [reproofs] of one, who loveth: but deceitful are the kisses of one, who hateth.'

Observ.



Observ. XII. "A continual dropping in a very rainy day, and a contentious woman are alike." xxvii. 15. The professor observes, that the original word טורר signifies vehement and intense, holding on without intermission, and abating nothing of its former impetuosity. This kind of dropping gives us a just notion of the violent, intense, uninterrupted clamour of a scolding tongue.—He therefore renders the passage, with some little variation, thus: 'Continued is the dropping in a very rainy day; and a woman of contentions maketh herself like to it.'

Observ. XIII. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him," xxvii. 22. Our author gives us an image somewhat different from this; though the general sense is the same: 'Though thou thresh a fool on the floor among corn with a threshing instrument; yet will thou not remove his folly from him.'

Observ. XIV. "A poor man, that oppresseth the poor, is like a sweeping rain, which leaveth no food." xxviii. 3. גבר רש \* *vir pauper*, &c. our author renders, 'A man who hath been poor, and oppresseth the weak, is a rain that sweepeth away, so that there is no food.'

This verse, he observes, gives us a lively image of a hungry tyrant, newly got into power; who, not content with making moderate depredations on those he has to do with, as one who should come into the same office in better circumstances would be, bears down all before him, overthrows the bounds of common justice and humanity, swallows up both the present possessions and future hopes of whole families, and spreads misery and destruction wherever he goes.

[ To be concluded in our next. ]

XIII. *A Poetical Epistle from the late lord Melcombe to the Earl of Bute; with Corrections by the Author of the Night Thoughts.* 4to. 1s. 6d. Becket.

THIS Epistle bears date the 26th of October 1761; and to confirm its authenticity, we are told that the original manuscript, in lord Melcombe's hand-writing, with the corrections, in that of Dr. Young, is left for inspection at the shop of the publisher.

The epistle is introduced with a Proemium, consisting of a few pages, in which the author makes a high and elegant eulogium on John duke of Argyle the uncle of lord Bute. The Proemium thus begins:

\* Geber likewise signifies *potens, gigas, dominus*.

‘ Pollio, to thee, my patron and my friend,  
The secret counsels of my soul I send :  
Long since thy godlike uncle \* held me dear.  
(Fate gave me early to thy house’s care) ;  
He dy’d, and left me unattach’d and free,  
Left me a legacy from him to thee.’

The Epistle is of the moral kind, and the design of it is to shew the errors which are committed in the pursuit of worldly greatness, by those who aim at the attainment of that distinction. The first words of the Proemium form likewise the commencement of the Epistle.

‘ Pollio, to thee ; thy well-conducted youth  
Has form’d thy mind to hear and follow truth ;  
From thee the crowds that wisdom’s laws despise  
May learn that none are happy but the wise ;  
That wisdom blunts the darts misfortune flings,  
And lifts to noblest heights ambition’s wings.’

For the gratification of our readers we shall present them with a few passages from this excellent epistle, which does equal honour to the virtue, wisdom, and genius of the noble author.

The corrections of Dr. Young are marked at the bottom of the page,

‘ When men unfit for greatness will be great,

† *Why don’t they trust to title and estate?*

What dæmon, envious of their peace and fame,

Drives them to make the care of states their aim ;

To quit the shade of private life, and stray

Where ev’ry weakness glares in open day ?

‘ Whoe’er in life mistakes his destin’d place

Becomes † *the* author of his own disgrace ;

For Heav’n bestows on all sufficient skill

To grace the station which they ought to fill ;

And, tho’ to all not equally profuse,

Ordain’d us all for decency and use.

§ *Hast thou not wit?* be gen’rous and sincere :

|| *Does learning fail?* let social love appear ;

Let truth, good-nature, virtue, be improv’d,

And, since thou canst not be admir’d, be lov’d.

‘ Had nature’s bounty partially been shown,

And barr’d up ev’ry road to fame but one,

’Twould seem less strange to see th’ unequal strife

That drives us all to shine in public life ;

‘ \* John duke of Argyll.

‘ † sure.

‘ § Is wit deny’d?

‘ † Why trust they not.

‘ || Fails learning too.

\* *How*



\* *How thirst of pow'r o'er all alike prevails,  
And calls in vice to aid, where genius fails.*

' Is private life, then, void of graceful aims?  
Are father, husband, friend, † *ungraceful* names?  
So far † *ungraceful* that we rather chuse  
Pow'r, we want genius to become or use?

' The rule that leads us with unerring pace  
To tread the various paths of life with grace  
(Let genius fire the blood, or damps restrain)  
Confin'd to precepts, obvious, easy, plain,  
Alike thro' ev'ry rank, for practice fit,  
To guard the plain good man, and grace the wit,  
Thro' court, camp, cottage, heard, felt, understood,  
Consist in this—be honest, just, and good:  
This, well observ'd, shall shield the weak from blame,  
And lend defects themselves a softer name:  
Neglect of this debases all our thoughts,  
And heightens all our failings into faults.

' Failings and faults from diff'rent springs proceed;  
Faults from the heart, and failings from the head.  
Quick to discern, and wisely to pursue,  
And tread life's labyrinths with judgment's clue,  
Are parts that few, indulg'd by heav'n, can fill;  
But all men may be honest—if they will.  
This wisdom's laws, † *that* first taught virtue, teach,  
And place esteem and love in all men's reach.

' Her guardian influence then, § *severely kind*,  
Which diff'rent pow'rs to diff'rent parts assign'd,  
And, thro' the whole impartial and exact,  
Ne'er deals the part without the pow'rs to act,  
Gave honesty, her gen'ral gift and best,  
To guide, support, and dignify the rest.

' To genius this secures immortal fame,  
And consecrates ambition's boldest aim;  
Without it all the sparks of heav'nly fire,  
Or blaze destructive, or in smoke expire,  
Giv'n to distress mankind, and not to save:  
Thus the same sword, || *that*, wielded by the brave,  
In virtue's cause, has sav'd a sinking land,  
Does midnight murder in a ruffian's hand.'—

' When wisdom's eye survey's the guilty great,  
They move our pity, rather than our hate:  
I know thy scorn the tricks by which they rise,  
And view their ill-got pow'r with joyless eyes;  
They scorn the prince on whom that pow'r depends,  
They scorn their slaves, and most they scorn their friends.

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\* \* Less strange that thirst of pow'r o'er all prevails,  
And calls to vice for aid, when genius fails.

\* † ignoble    ' † which    ' § to none unkind,    ' || which,  
' Friend-

• Friendship well chose, of ev'ry blessing chief,  
 Doubles our pleasures, and divides our grief:  
 But view their friendships, can we call them choice?  
 No; 'tis necessity, impos'd by vice,  
 Which, vile and weak itself, must always seek  
 For safety from the wicked and the weak:  
 Vileness must on the villain's aid depend,  
 To plan fresh mischiefs, and the past defend;  
 And weakness trusts the weak, thro' jealous care,  
 As impotence with eunuchs guards the fair.  
 But let this truth into thy mind descend,  
 The man, that makes a fool or knave his friend,  
 Whate'er pretence may seem his choice to guide,  
 Has crimes to perpetrate, or crimes to hide.

• True greatness, sure, unfolds a nobler scene,  
 Without majestic, and within serene;  
 On wisdom's height sublime, securely plac'd,  
 She plans new glories, and enjoys the past;  
 And, while the blasts of rage and faction blow,  
 Hears the storm rave, and thunder roll below:  
 There, high enthron'd, with silent joy surveys  
 Whole kingdoms lift their hands in grateful praise:  
 • Or soaring still (tho' pleas'd with deathless fame)  
 † Extends, perhaps, beyond our world, her aim.\*

The epistle concludes with the following lines.

• Smit with true glory's charms, thus far the muse  
 With eager steps the shining track pursues;  
 Strains ev'ry nerve to raise the fav'rite theme,  
 And fix fair glory in the blaze of fame:  
 'Tis her's to praise true greatness on the throne,  
 'Tis thine, O George! to make that praise thy own.\*

The character of lord Melcombe, as a poet, appears to great advantage in this beautiful epistle; but genius, in him, was the least conspicuous qualification; for his life was a continued example of the moral greatness which he describes.

Dr. Young's corrections, in general, are made with judgment; but we do not think that, in the following, he has improved the text, either in respect of elegance or propriety.

• Blasts heroes' laurels, † blights the statesman's bays;  
 Cunning o'erturns the throne she means to raise,  
 Corrupts the heart, contracts the social plan,  
 And § narrows to self-love the love of man:\*

• • And

• † Ne'er fails beyond our world to stretch her aim.\*

• ‡ withers. § strangles or smothers.



## FOREIGN ARTICLES.

XIV. *Viaggio in Dalmatia dell' Abbate Alberto Fortis.* 2 Vols. 4to. Venice.

SIGNOR Fortis having formerly accompanied Dr. Hervey, lord bishop of Londonderry, in a journey through Dalmatia, was afterwards engaged by three Venetian noblemen to undertake another tour through these countries, in which he directed his attention to their natural history, geography, antiquities, and the characters and manners of the inhabitants; and after his return published the result of his observations in these volumes.

The first contains his tour through the islands that border the whole coast of Dalmatia, through the districts of Zara, into Morlachia, Scardona, and Sebenico, and is illustrated with seven plates and a map.

The sea is continually encroaching on the coast of Dalmatia; remains of ancient buildings appear every where under the water. The islands of Ulibo and Selve produce the same species of marble as that at Caserta. Near Simoskoy, Signor Fortis met with that identical species which was by the Romans used for statues and monuments. Coral is also found off the Dalmatian islands, whose inhabitants are, however, not well skilled in that fishery. At Coslawatz, and in some other places, manna exudes from ash-trees, but is not gathered by the Morlachians.

Ruins, though frequent in Dalmatia, will not furnish antiquarians with inscriptions. The Morlachians have formerly been obliged to transport such ancient monuments gratis to the sea coast, and, in order to avoid these fruitless labours, they have defaced and destroyed all the remaining inscriptions.

The Morlachians, a nation distinguished by their bravery against the Turks, call themselves *More Vlasi*, the *Nobles of the Sea*: their language is the Sclavonian. In breadth of face, and in their manners they are said to bear some resemblance to the Calmouks. They are very different from the inhabitants of the islands, and bear them an hereditary hatred. The Morlachians on the sea coasts are also by the breadth and fairness of their faces, their hair, and their softer manners distinguished from the highlanders. The Heydouks are a race yet more savage, living miserably in caverns, and support themselves by stealing, especially cattle. There is some dignity in the character of the highland Morlachians; they are said to be tenacious of their fashions, honest, sincere, faithful, unsuspecting, generous, hospitable, and inviolably true to their word. Their sense of honour is quick, keen, strong and lasting; the poorest Morlachian will not condescend to beg. Among these highland Morlachians, the sentiments and duties of friendship are known as they were to the Scythians of old; for, with them it is a solemn and awful engagement, contracted before the altar, under the respective names of fraternity and sisterhood, and inviolably kept through life.

The same quick sense of honour renders them revengeful. Vengeance they consider as a sacred duty, and transmit it to their heirs. Whoever kills a Morlachian must fly the country for many years; and if by intercessions, entreaty, or redemption, he ever receives his

pardon from the injured family, he must crave and receive it in the humblest posture. Superstition is another feature in their character. The fiercest Heydouk will fly from what he fancies a spectre. The Morlachian votaries of the Greek and the Roman catholic religion bear a violent rancour to each other.

Their marriages are celebrated with great solemnity; and, like the Russians, they require the proofs of chastity prescribed by Moses. The mother nurses her child till she becomes again pregnant, were it even for six years together. Their houses are mean; their food, milk and garlick; their drink, water; and some hemp their only plantation.

They delight in dancing and poetry, chiefly in a variety of ballads, sometimes in rhyme; their verse consists of ten syllables. One of their most tragical ballads has been inserted by Signor Fortis; and we could wish to see it translated.

Of physic they know but little, perhaps because they want it not much. The tertian ague they cure with wine and pepper, &c. They are also well skilled in setting sprained or dislocated limbs, and, probably in some other chirurgical operations.

By way of appendix to the sixth volume, Signor Fortis has subjoined an account of the journey made in 1553, by Anthony Venzanzio, bishop of Fünfkirchen, (*Quinque Ecclesiarum*) from Buda in Hungary to Adrianople.

(To be continued.)

XV. *Albert Premier, ou Adeline, Comédie-heroïque, en trois Actes.*  
8vo. Paris.

MR. la Vrance, an officer, dying in the service of his sovereign, left his widow and his daughter Adeline in necessitous circumstances. They live at one Mr. Derick's, a sensible, good-natured tradesman, who, with a generosity superior to his station and fortune, proves himself their only comfort and supporter in their distress. Baron de Tezel, a courtier, attempts to seduce Adeline; and, in order to promote his purpose, endeavours to sink her mother into yet greater want. He therefore buys up her debts from her creditors; under their names sues for their immediate payment; and at the same time pretends he has interceded in her behalf with the emperor, but that his endeavours in her favour have proved ineffectual.

The emperor, considering the poorer and distressed part of his people as being more particularly entrusted to his care and protection, often visits them in disguise, attended only by the captain of his guards; and in one of his excursions happens to meet Adeline and Derick, who, by Madame la Vrance's direction, are going to sell her jewels, &c. in order to pay her debts. He learns from Derick the misfortunes of a family, whose name and services are known to him, and wonders that they have never yet applied to the emperor for relief. Derick tells him that Baron de Tezel has already to no purpose solicited the bounty of that prince in Madame la Vrance's favour. Finding himself thus slandered among his subjects by the Baron, the emperor offers some immediate assistance to Adeline, which is declined by her from motives of delicacy, but accepted for her by Derick; and appoints them to meet him the next day, at the emperor's audience, to whom he promises to introduce them, giving them a diamond for a mark by which he may know them. Thus Baron Tezel is detected, confounded, and punished. Madame la Vrance and Adeline are restored to their former



former state of prosperity and splendour. The emperor marries Adeline to Wilkin, one of his guards, her lover, to whom she had before been nobly refused by her mother, lest he should be involved in their distress. Wilkin is raised to la Vrance's employments; and Derick's good-nature is rewarded.

The design of this piece is excellent, and well executed. It has been received with distinguishing marks of approbation, both in its representation and in the closet.

XVI. *Dictionnaire Historique & Géographique portatif de l'Italie, contenant une Description des Royaumes, des Républiques, des Etats, des Provinces, des Villes, et des Lieux principaux de cette Contrée, &c.* 2 vols. 8vo. Paris.

AS Italy is so very remarkable in every respect, it is no wonder to see it so much frequented by travellers of all nations, and described by numberless writers; from whom the editor of this instructive and entertaining compilation has chosen Messieurs Grosley, Richard, la Lande, d'Obéssan, and some other modern travellers, for his chief guides and vouchers. The first of these authors, says he, is rather inclined to reflect on what he sees, than to enter into minute details; the second speaks as a connoisseur of the productions of arts, and especially as an antiquarian; the third embraces a greater number of objects, and observes ancient and modern monuments, natural history, fine arts, manners, laws, customs, trade, and industry, and gives a succinct historical account of every considerable place. Of the fourth, it were to be wished that he had not confined himself to so small a number of objects; but he preferred accuracy to variety.

Besides the historical account and geographical descriptions of the various states and places of Italy, this Dictionary contains a great variety of remarks on its trade and commerce, the genius, manners, and industry of its inhabitants; on music, painting, architecture; with the history of its kings, princes, popes, eminent writers, artists, military commanders; an account of its principal laws, of the singular customs, and the character of the Italians.

One essential omission, however, we cannot forbear remarking; at every article the editor ought to have mentioned the writer from whom its contents were extracted.

#### FOREIGN LITERARY INTELLIGENCE.

17. *Les Annales de la Bienfaisance, ou les Hommes rappelés à la Bienfaisance, par les Exemples des Peuples anciens et modernes, qui ont donné, soit en public, soit en particulier, des Exemples d'Humanité, de Vertu, de Générosité.* 3 vols. 12mo. Paris.

HAD this work been executed answerable to its title, it would have proved an interesting and instructive performance. But now it is a mere compilation of extracts from various books, made at random, and most of them foreign to the subject announced in the title-page.

18. *Eloge de Jean Dorat, Poète & Interprète du Roi, &c. par M. l'Abbé Vitrac, Professeur des Humanités.* 8vo. Limoges.

John Dorat was one of the restorers of literature in France under Francis I. For some time he served in the army; after his return to Paris he was appointed Greek professor and principal of the college of Coqueret. On account of his Greek and Latin odes he was

by his contemporaries complimented with the surname of the Greek-Latin Pindar; others called him the Gallic Homer. He had indeed sung the exploits of all the French generals under five kings, and been in his turn celebrated by many eminent French writers. He is said to have composed above 50,000 verses, of which but a very small part is contained in the edition of his works published by his disciples in 1586.

19. *Discours publics et Eloges auxquels on a joint une Lettre, où l'Auteur développe le Plan annoncé dans un de ses Discours pour reformer la Jurisprudence. Par M. \* \* \*, Avocat General. 2 vols. 12mo. Paris.*

Most of the speeches contained in this interesting collection were at first published separately. Their favourable reception determined their author to collect them, and to subjoin three other pieces never printed before.

The first discourse treats of the diversity of opinions as the foundation of the abuse of the profession of the law; the second, of the actual state of jurisprudence in France; the third, of morals and manners. To the first volume is subjoined a letter on a plan for rendering jurisprudence simple, uniform, universal, and consistent.

The second volume contains eulogies on president Jeannin, on king Charles the fifth of France, and on the late president Bouhier.

Every piece, and almost every period in this collection does credit to the head and heart of its author.

20. *La Morale Evangelique, ou Discours sur le Sermon de J. C. sur la Montagne. 2 vols. 8vo. Neufchatel.*

In these sensible sermons Mr. J. Bertrand explains and enforces the excellent moral delivered in our Saviour's sermon on the mountain, and censures an excessive zeal for orthodoxy, and the fruitless attempts to instruct, especially the inferior classes of an audience, in such truths or tenets as are obscure, difficult, and not necessary in order to salvation. Mr. Bertrand was formerly an ambassador's secretary at Warsaw. His plan appears to be not yet completed in these volumes, and his work will probably be continued.

21. *Hieronymi Petri Schlosseri, J. V. D. Poematia. 8vo. Frankfurt.*

The author of these trifles has printed them for the satisfaction of his friends; who will be too polite to censure them for want of poetical spirit.

22. *Dell' Acqua salubre e Bagni di Nocera. Small Quarto. In Roma.*

Nocera has a very fertile and healthy situation, and all the conveniences and accommodations requisite for a watering place. Its waters are by the author of this treatise, Lorenzo Massimi, a Roman physician, said to be very pure and limpid, perfectly tasteless, lighter than any other waters, cooling and diuretic; and excellent remedies against fevers, scurvy, the venereal disease, the fluor albus, the dropsy, and barrenness.

23. *Les Tableaux de la Nature: par un Membre de plusieurs Academies. 8vo. Paris.*

A poetical description of some beauties of nature, under the titles of Morning and Evening Walks.

24. *Der Christ und der Bürger, in jedem Alter und in allen Steenden, von C. Loeper. Or, the Christian and Citizen in every Age and Station of Life. 8vo. Vienna. German.*

In treating of education, Mr. Loeper, tutor to a young nobleman, attends his pupil to the age of maturity. His observations are solid, his sentiments liberal, his zeal in the cause of virtue and religion meritorious, and his diction not inelegant.



## MONTHLY CATALOGUE.

## P O E T R Y.

25. *Sir Eldred, of the Bower, and the Bleeding Rock. Two  
Legendary Tales. By Miss Hannah Moore. 4to. 2s. 6d.  
Cadell.*

THE first of these Tales consists of two parts, which contain an affecting narrative, that concludes with a fatal catastrophe. The sentiments and description are natural and beautiful, and the versification is strongly marked with the character of elegant simplicity. For the gratification of our readers, we shall insert a few stanzas from the beginning.

- There was a young, and valiant Knight,  
Sir Eldred was his name,  
And never did a worthier wight  
The rank of knighthood claim.
- Where gliding Tay her stream sends forth,  
To crown the neighbouring wood,  
The antient glory of the North,  
Sir Eldred's castle stood.
- The youth was rich as youth might be  
In patrimonial dower ;  
And many a noble feat had he  
Atchiev'd, in hall, and bower.
- He did not think, as some have thought,  
Whom honour never crown'd,  
The same a father dearly bought,  
Cou'd make the son renown'd.
- He better thought, a noble fire,  
Who gallant deeds had done,  
To deeds of hardihood shou'd fire  
A brave and gallant son,
- The fairest ancestry on earth  
Without desert is poor ;  
And every deed of lofty worth  
Is but a tax for more.
- Sir Eldred's heart was good and kind,  
Alive to Pity's call ;  
A croud of virtues grac'd his mind,  
He lov'd, and felt for all.
- When *merit* raised the sufferer's name,  
He *doubtly* serv'd him *then* ;  
And those who cou'd not prove that claim,  
He thought they still were *men*.
- But sacred truth the Muse compels  
His errors to impart ;  
And yet the Muse, reluctant, tells  
The fault of Eldred's heart.

- ' Tho' kind and gentle as the dove,  
 As free from guile and art,  
 And mild, and soft as infant love  
 The feelings of his heart ;  
 ' Yet if distrust his thoughts engage,  
 Or jealousy inspires,  
 His bosom wild and boundless rage  
 Inflames with all its fires ;  
 ' Not Thule's waves so wildly break  
 To drown the northern shore ;  
 Nor Etna's entrails fiercer shake,  
 Or Scythia's tempests roar.  
 ' As when in summer's sweetest day,  
 To fan the fragrant morn,  
 The sighing breezes softly stray  
 O'er fields of ripen'd corn.  
 ' Sudden the lightning's blast descends,  
 Deforms the ravag'd fields ;  
 At once the various ruin blends,  
 And all resistless yields.'

The tale of the Bleeding Rock is written in heroic measure, and presents us with the recital of a metamorphosis, which we may venture to affirm would not discredit even the agreeable and fantastic pen of Ovid. These two Legendary Tales, in point of poetical merit, are not the least considerable of the productions with which the public has been favoured by this ingenious lady.

26. *The Oeconomy of Health.* 8vo. 2s. 6d. Almon.

This poem is a translation, interspersed with large additions, of the monkish didactic composition, known by the name of the *Schola Salerni*, which was drawn up by John of Milan, a celebrated physician of Salerno in Italy, for the use of Robert, duke of Normandy, son of William the Conqueror, who was at that time in an infirm state of health, occasioned by a wound he had received at the siege of Jerusalem.

Many of the precepts are now become obsolete, on account of the revolutions which have since taken place in the science of medicine ; but in respect to the more invariable laws of regimen, the authority of the poem is still acknowledged. The translator has rendered the sense of the original with conciseness and fidelity ; nor has he failed in decorating the version with the graces of poetry.

27. *An Election Ball, in poetical Letters from Mr. Inkle, at Bath, to his Wife at Gloucester.* 4to. 2s. 6d. Dodsley.

The public have formerly been entertained by the author of the New Bath Guide ; and in these poetical letters of the facetious Mr. Inkle, we meet with the same strain of humour by which his other compositions are distinguished. It is some compensation for the animosities which lately infested the assembly-room



room at Bath, that the place should be provided with a person who possesses a genius and disposition for affording amusement to the company. Nothing so much assists the operation of medicinal waters as cheerfulness; and for those who resort thither for the sake of pleasure only, the expectation of complacency is indispensable.

28. *A Poetical Essay on Duelling.* By Charles Peter Layard, A. M. 4to. 1s. Robson.

We lately reviewed a poem on Duelling, by Mr. Samuel Hayes, which obtained Mr. Seton's reward for the last year. The present poem has been honoured with the premium for the year 1774. It seems from the repetition of the subject, and from Mr. Layard's obtaining the reward so late as October last, that the gentlemen of the University of Cambridge, in whom the determination is vested, had for some time demurred with respect to this Essay. We observed before, that the comparative, and not the positive merit of those productions, is the general rule by which the prize is adjudged.

29. *The Prediction of Liberty.* By James Thistlethwaite. 4to. 2s. Williams.

This prediction so much resembles the *Prophecy of Famine* in party-prejudice, that the now forgotten muse of Charles Churchill might seem to be revived in the person of Mr. James Thistlethwaite; who is likely soon to sink into oblivion, with all the other prophets of modern times.

## D R A M A T I C.

30. *The Run-away, a Comedy.* 8vo. 1s. 6d. Doddsley.

This comedy is the production of a female author, whose example further evinces how much a natural untutored genius may exceed the elaborate efforts of those writers who derive their resources chiefly from an acquaintance with the rules of the drama. The characters are generally supported with propriety and spirit, through several interesting situations; and though we meet not with a very high degree of the *vis comica*, our attention is so agreeably engaged, that we never find room to regret, and hardly even to be sensible of its absence.

31. *Valentine's Day, a Musical Drama.* 8vo. 1s. Lowndes.

The characters in this little drama are imagined with propriety, and the musical parts are not defective in point either of harmony or conception; but the rules of probability appear to suffer some violation from the too precipitate acquiescence of Sir Anthony Ash in the catastrophe.

32. *Airs and Chorusses in the Mask of the Sirens.* 4to. 6d. Becket.

The author of this musical entertainment has had the address to describe the festivity of sailors without any mixture of that technical jargon, which is for the most part too profusely scattered

tered through those theatrical productions, where characters of this kind are represented. The name of the Sirens naturally excites an idea of captivating melody; and it might be thought supercilious to deny that the title is justly applicable to this little piece.

### N O V E L S.

33. *The History of Lady Anne Neville, Sister to the great Earl of Warwick.* 2 Vols. 12mo. 5s. sewed. Cadell.

This work is a strange inconsistent mixture of history, romance, and improbability, written in an affected, poetical, or rather bombastic style. There are, however, a number of reflections interspersed throughout, which might intitle it rather to be called a moral history, than a simple novel. But as the author has given us an unfavourable idea of his own heart, from the illiberal opinion he seems to have conceived of human nature in general, these two circumstances taken together, serve only to render the work at once both *like* and *unlike* the model of Tacitus.

Such a maxim as this, that there are certain sympathies of affections, or kindred souls, of different sexes, formed by nature to unite, *non obstante* all meaner considerations whatsoever\*, with other notions of the same kind, betray rather too free a latitude of sentiment, to be publicly addressed to a person of so immaculate a character, as the illustrious patroness to whom the author has thought proper to dedicate his work †.

This writer appears not to have so critically distinguished between a *fable*, and a *falsehood*, as he ought to have done, in a composition of this kind, where it is only permitted to create imaginary personages, by way of *machinery*, or to suppose those that are introduced upon the scene of action, who had really existed, to be involved in particular situations and circumstances, which had never befallen them, for the better carrying on the plot. So far the *licentia poetica* extends, and there it rests. But to belie historic records and characters, to represent the *good duke* of Gloucester as a barbarous assassin, and the fierce Warwick to be a whining lover, as this writer has done, is to use a liberty beyond the laws either of the novelist, the dramatist, or any other dealer in fiction.

*Aut famam sequere, aut sibi convenientia fingi.*

But then, in return for leading his readers to mistake *the good Humphrey*, for *the wicked Richard*, his successor to the title, he has raised a harlot to the rank of a heroine ‡. in the same piece; in order, we suppose, upon the whole, to keep the balance even, between virtue and vice. But the author has, we apprehend, been guilty of a further injustice, in his dedication, by framing a parallel between this fair abandoned, and his noble patroness,

\* See the Introduction.

† Her grace the duchess of Kingston,

‡ Lady Anne Neville.



whose chastity has already passed the *trial ordeal* of the Ecclesiastical Court, and is soon to receive its final acquittal in the last resort. We think that this last article may not improperly be closed with a sentence from one of our modern maxim-mongers, who says, justly enough, that "the indiscretion of a friend is capable of doing us more injury, than the malice of an enemy."

34. *The Embarrassed Lovers; or the History of Henry Carey, Esq. and the honourable Miss Cecilia Neville. In a Series of Letters.* 2 Vols. 12mo. 6s. Lane.

The embarrassments which Henry Carey, Esq. and the honourable miss Cecilia Neville met with may be highly interesting to many of those readers who spend, or rather mispend, their time in the perusal of such kinds of writing. Such readers may enter into the spirit of these embarrassments, and eagerly pursue the thread of the narration. For our part, we can seldom get through a score pages of performances of this sort, without being heartily tired, and we generally drudge through the remainder with aching heads. Habit inures us to this in some degree, and our patience lasts tolerably well through the first volume; a second we are apt to look on with an evil eye; but a third and a fourth are almost enough to make us forswear our employment. 'Squire Carey and miss Neville have been so obliging, however, as to include the recital of their embarrassments within the compass of two volumes, for which we beg they will accept our most grateful acknowledgements.

35. *The Delicate Objection, or Sentimental Scruple.* 2 Vols. 12mo. 5s. sewed. Lane.

How unlucky was the author of this work, that we did not happen to meet with his objections and scruples while at the press! we should certainly have removed them.

36. *Julia Benson, or the Sufferings of Innocence. In a Series of Letters, founded on well known Facts.* 2 Vols. 12mo. 6s. Goldsmith.

Thus it is with all the world.—Every one complains of his own sufferings, heedless of what he inflicts on his neighbour.—Miss Benson we dare say, however sensible to her own misfortunes, cares not a farthing about the irrecoverable loss of time, and the fatigue to which the publication of these volumes has subjected the Reviewers.

37. *The Rival Friends, or the Noble Recluse.* 3 Vols. 12mo. 7s. 6d. sewed. Vernor.

*Sat est quod sufficit*—even of good things; of those which are indifferent, a moderate quantity is too much. The Rival Friends, if comprized in two volumes, might have passed in peace; the weight of three must bear it down, and the pastry-cooks will have the more plentiful cargo.

38. *The Husband's Resentment: or the History of Lady Manchester.* 2 Vols. 12mo. 6s. Lowndes.

Lady Manchester visits us in somewhat of a flatteringly dress; the literary mantua-maker and milliner not having set her off to advantage. Her real merit, it is true, is not thereby diminished, but of this her stock does not give much room for boasting. Her ladyship, however, ought to take the upperhand of our visitors in her way this month; and, therefore—*make way for Lady Manchester.*

### P O L I T I C A L.

39. *Cursory Observations upon Dr. Price's Essay on Liberty, particularly relating to Specie and Paper Currency, &c.* 8vo. 6d. Carnan.

The more minutely Dr. Price's Observations are investigated, their fallacy is rendered more evident. It is proved that his calculations respecting the national finances are extremely erroneous; and the author of this pamphlet clearly refutes the speculative positions he has established relative to coin and paper-currency. We have therefore the satisfaction to hope, from the judgment and candour of the public, that they will not suffer their opinions to be influenced by the chimerical apprehensions, which the doctor has so unjustly attempted to excite, of the credit of the nation; an attempt the more unpardonable on account of the pernicious purpose for which it seems too plainly to have been intended.

40. *The Rights of Great Britain asserted against the Claims of America, &c. The Eighth Edition.* 8vo. 2s. Cadell.

We took notice of this sensible and elaborate production in our former Review, and have now only to observe, that in the addition lately made to it, the author clearly refutes Dr. Price's representation of the state of the national debt, who has committed such gross and flagrant errors, in a variety of cases, as are totally unjustifiable in any person who pretends to write for the information of the public. In particular it appears, that besides other enormous mistakes, amounting to several millions, Dr. Price's account of the sinking fund is erroneous in every article.

41. *The Honour of Parliament and the Justice of the Nation vindicated.* 8vo. 1s. 6d. W. Davis.

When Dr. Price has been detected of such notorious misrepresentation respecting facts, it is hardly to be supposed that he should continue to obtain much credit in what relates to matters of opinion. Indeed the intemperate zeal which he betrays in his Observations on the Nature of Civil Liberty, is totally incompatible with the disposition of mind requisite for the impartial investigation of truth. His principles, of consequence, are generally chimerical, and his inferences either fallacious or absurd. The author of this pamphlet attacks him with serious argument and raillery, and has evidently much the advantage of the reverend champion on the subject of the American contest.



42. *A Letter to the Noblemen, Gentlemen, &c. who have addressed his Majesty on the Subject of the American Rebellion.* 8vo. 1s. Cadell.

The professed design of this writer is to take a general view of the principal arguments that have been urged on the side of the colonists, in the contest with America; of which he also recites the origin and progress, with the motives and intrigues of those who have fomented it, and the conduct of administration from the commencement of the disturbances to the present time. His refutation of the American pretensions is concise and forcible: he inveighs with just indignation against the pretended patriots by whose seditious arts the commotions have been abetted; vindicating in a satisfactory manner the procedure of government, and exhorting the nation to unanimity in the vigorous prosecution of the war, by which, for several reasons that are clearly specified, he ventures to predict, upon the most probable ground, a speedy termination of the contest.

43. *Reflections on the present State of the American War.* 8vo. 1s. Payne.

The author of these Reflections urges the expediency of prosecuting the present war with the greatest vigour; and reprobates the idea of holding forth to the colonists any terms of accommodation till they have implicitly acknowledged the supremacy of parliament; as such conduct can have no other effect than to frustrate our military preparations and protract the dispute.

44. *An Address to the People on the Subject of the Contest between Great Britain and America.* 8vo. 3d. Wilkie.

A well-meaning short Address, in favour of the superiority of Great Britain over her colonies, professedly calculated for such readers as have not leisure to peruse any of the larger tracts on the subject; but the writer, throughout the whole, betrays a degree of affectation.

45. *A short View of the History of the New England Colonies, with respect to their Charters and Constitution.* By Israel Mauduit. Fourth Edition, with Additions. 8vo. 2s. Wilkie.

The various articles of information which Mr. Mauduit has collected into this pamphlet, are calculated to confirm the proposition that the colonies are incontestably subject to the authority of the British legislature.

46. *An Enquiry, whether the Guilt of the present Civil War in America ought to be imputed to Great Britain or America.* 8vo. 1s. Donaldson.

The writer of this pamphlet enters into a consideration of the merits of our contest with the colonies, which have already been agitated so often. He conducts his Enquiry in a sensible and candid manner, evincing the supremacy of the British parliament.

47. *The Critical Moment, on which the Salvation or Destruction of the British Empire depend.* 8vo. 2s. Setchell.

The motto \* of this production seems to imply that the claim of the Americans has hitherto not been deliberately considered. If the author means by the colonists, the observation is admitted to be just; but he is too zealous an assertor of their cause, to be understood in that sense. He professes, however, a strong desire of a speedy accommodation between Great Britain and her colonies, for which he even specifies the terms. But the temple of Janus (the name which the author assumes) is now fairly opened, and it is not by the propositions of this writer that its gate can be shut.

48. *A Plan of Reconciliation between Great Britain and her Colonies; founded in Justice and Constitutional Security.* 8vo. 1s. Johnson.

The principle upon which this plan is founded, is that the taxation laws should extend equally to Great Britain and her colonies, by which the latter might enjoy perfect security without being particularly represented in parliament.

49. *A Letter to Lord George Germaine.* 8vo. 1s. Almon.

This Letter appears to be written with the view of intimidating administration in the prosecution of the American war. For which purpose the author magnifies the force of the colonists beyond all credibility; affirming that they amount to 428,400 effective men with arms in their hands! The favourers of America, if they can claim no other merit, seem at least to be extraordinary proficient in the rule of multiplication,

50. *The Case of Nicholas Nugent, Esq. late Lieutenant in the first Regiment of Foot Guards.* 8vo. 2s. Almon

The case of this gentleman relates to the ridiculous plot which afforded much subject of conversation in October last. It is accompanied with copies of the Letters which passed between him and general Craig, lord Barrington, and the judge-advocate, on Mr. Nugent's application for a court martial, upon a charge made against him by major general Craig, while under arrest; the refusal of which has induced him to resign his commission. The case is addressed to the officers of the first regiment of foot guards, to whom Mr. Nugent is desirous of justifying his conduct. As it is to be presumed that these gentlemen are sufficiently acquainted with the transaction, it is unnecessary for us to give a particular account of the subject.

#### D I V I N I T Y.

51. *Sermons by the late reverend Mr. Edward Sandercock.* 8vo. 5s. Boards. Nicoll.

The author of these discourses neither composed them for the press, or apprehended, that any of them would ever be published. Some of them well-written and preached in the course of

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\* Qui statuit aliquid parte inaudita altera,  
Æquum licet statuerit, haud est æquum;



his ministry at Rotherhithe, and the rest in his subsequent retirement, on motives of mere friendship to the editor, and a sincere desire to be always doing something for the service of mankind. These were selected from a number of other manuscripts, as being the most legible, and on subjects of the most useful and interesting nature: as, the Meaning and Importance of making our Election sure; the Nature of heavenly Wisdom; the Character of Noah; the Dependence of Mankind on divine Providence; the Vanity of an immoderate Solitude about future Events; the unsatisfactory Enjoyments of this World, and the Happiness of Heaven; the Folly and Danger of neglecting Religion; the Deceitfulness of Sin; the Propriety of admonishing Offenders with a Spirit of Meekness; the Guilt of unreasonable Anger and opprobrious Language; the Exhortation of St. James to the Poor and to the Rich, ch. i. 9. the accepted Time, or the Day of Salvation; and the Regard which is due to the Scruples of Conscience.

The following paragraph, from the last discourse, will give the reader a favourable, and indeed a just idea of the author's moderation, and rational way of thinking.

' Alas! we cannot be at a loss to know how soon, even among Christians, from whom better and wiser things might be hoped for; Christians of real piety, of considerable and superior knowledge; how soon, I say, even among them, differences of opinion in things of religion grow to an improper and intemperate degree of heat, and draw mischievous consequences after them. Though the things in dispute are sometimes of so dark and difficult a nature that few or none understand them thoroughly; though the knowledge of them be not essential to any man's salvation, nor indeed connected with it; though they are of small, if of any importance to the great end of religion, which was to make us holy and happy; yet the passions are apt quickly to take part in the dispute about them; and as soon as they are raised, the storm rises, and the fire rages, and too often zeal burns up charity. When I look into the volumes of ecclesiastical history, when I look about me, and see what heat, what rage, what rancour there hath been, and how much of it still there is among Christians upon account of different sentiments in religion, it raises pity often, sometimes indignation, and even horror. "How great a fire will a little matter kindle." when blown up by passion, when prejudice and bigotry are near at hand to fan the flame? I believe that among those Christians to whom St. Paul addresses himself in this epistle, their diversity of opinion was accompanied with so much imprudence and impatience on both sides, that in their contention they lost their good disposition to each other. They were struggling about a shadow, and let go the substance.'

These discourses are adapted to a congregation of plain protestant dissenters, are in general very respectable compositions, and exhibit a genuine picture of an amiable mind.

52. *A Friendly Monitor for both Rich and Poor; or, the Practice of Religion and the Way of Devotion recommended and made plain to all Conditions and Capacities.* 12mo. 1s. Lowndes.

A pious, well-intended performance, consisting of plain, practical admonitions, and reflections, relative to a holy life, repentance, prayer, the love of God, the sabbath, the sacrament, death, and other points of religion.

#### CONTROVERSIAL.

53. *A Letter to the rev. John Jebb, M. A. occasioned by his short Reasons for a late Resignation.* 8vo. 6d. Johnson.

A calm and dispassionate address, in commendation of Mr. Jebb's conscientious conduct; written with a design to turn the attention of the clergy to what the author thinks an edifying example; and recommending a protest to be made by those, who still officiate in the church, against reading such parts of the liturgy, as, they are fully persuaded, are contrary to the word of God.

#### MISCELLANEOUS.

54. *Stenography: or, a concise and practical System of Short-hand Writing.* By W. Williamson. Small 8vo. 10s. 6d. Brown.

We had some time since \* occasion to recommend Mr. Palmer's improved System of Short-hand Writing, as the most perfect of any which had then been offered to the public. The System now before us renders the acquisition of that useful art still more easy, and its practice still less liable to error. One difficulty which we noted in our account of the above work is here remedied by an almost total abolition of vowels, which promotes expedition and does not render the writing more obscure than it is in the former method, if it be considered that dots for vowels must often be placed wrong, when the writer is in haste, and that the wrong position of one will deceive the reader sooner than the total want of it. Mr. Williamson must now and then rely on the context for explanation, even when he places his vowel at the beginning of a word; for although the instance which he gives of the word *according* (p. 33.) does not require it, the words *absolute* and *obsolete* in the same case would. All short-hand writing must, however, be liable to greater difficulties than this.

Mr. Williamson does not write, we presume, to show his abilities as an author, and therefore we shall not criticise his style, but recommend his rules for short hand, and shall make use of some of his hints in our own practice of this art, which we find exceedingly serviceable in the course of our employment.

55. *An Essay on Nothing.* Small 8vo. 1s. 6d. Murray.

As the author modestly consigns his production to the most mighty and tremendous potentate Oblivion, we shall, instead of making any animadversions, only observe, as an apology for the essayist, that *ex nihilo nihil fit*.

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\* See vol. xxxix. p. 167.



56. *An Essay upon the King's Friends, with an Account of some Discoveries made in Italy, and found in a Virgil, concerning the Teries. To Dr. S—J—n. 8vo. 1s. Almon.*

This Essay differs from the preceding in being made upon *Something*; but of what stuff it consists, more than thirty-six pages of paper, filled with a mixture of prose and poetry, we leave to the determination of the learned gentleman to whom it is addressed, if he can submit to peruse it.

57. *Interest Tables on an improved Plan. Shewing by Inspection the legal Interest on every Sum from 1l. to 1000l. and from 1000l. to 10,000l. for 1 Day to 30, 40, and 50 Days, and for 3, 6, 9, and 12 Months. Tables for 3,  $3\frac{1}{2}$ , 4,  $4\frac{1}{2}$ , 5,  $5\frac{1}{2}$ , 6,  $6\frac{1}{2}$ , 7,  $7\frac{1}{2}$ , and 8 per Cent. from 1l. to 10,000l. for 3, 6, 9, and 12 Months. A Table for 100l. at 3 per Cent. per Annum, from 1 Day to 365 Days, particularly useful to the Dealers in East-India Company's Bonds. A Table of Discount at  $6\frac{1}{2}$  per Cent. the Allowance made by the East-India Company to the Purchasers of Goods at their Sales for Prompt-payment: calculated to the One hundredth Part of a Penny, from One Penny to One Thousand Pounds. A Table for the Payment of Salaries or Wages. A Table shewing the Number of Days from any Day in one Month to the same Day in any other Month. By Robert Griffin. 8vo. 6s. Carnan.*

In a commercial country every attempt to facilitate the transactions among merchants, and all others dependent upon trade, claims the attention of the public, and merits its approbation in a degree proportioned to its excellence. The contents of the volume before us, is amply expressed in the title page: in the first set of Tables, the interest is calculated at 5 per cent. which shews upon inspection the amount on any number of pounds, from 1 to 10,000: for any time from 1 day to 12 months; and may be readily adapted to calculations of discount on foreign bills at four per cent, a circumstance which sometimes occurs, by only deducting a fifth part of the amount:—Of the other Tables the author gives the following account.

‘The Tables of 3,  $3\frac{1}{2}$ , 4,  $4\frac{1}{2}$ , 5,  $5\frac{1}{2}$ , 6,  $6\frac{1}{2}$ , 7,  $7\frac{1}{2}$ , and 8 per cent. per annum, are calculated for 3, 6, 9, and 12 months, at the proper Time for receiving interest from the public funds, and for the dealers in navy and victualling bills, &c.

‘The Table for 100l. at 3 per cent. per annum, from 1 day to 365 days, is particularly useful to the dealers in East-India Company's bonds.

‘The Table of discount at  $6\frac{1}{2}$  per cent. the allowance made by the East-India Company to the purchasers of goods at their sales, will not only be of utility in clearing the articles, but also in ascertaining the exact price of their commodities after the discount is deducted.’

As the design of the author was to accommodate his book for the office or counting-house, rather than the pocket, it is printed in a larger size than is usual for works of this kind; his intention appears to be fully answered: it being well printed, on a good paper, and clear, distinct type.

58. *The Virtues exhibited in Historical Facts, for the Instruction and Entertainment of Youth.* 12mo. 3s. sewed. Johnson.

It is an observation not to be disputed, that examples operate on the mind more strongly than precepts; and it is no less true, that they may be more frequently inculcated, without exciting the disgust which is usually produced by repeated admonitions. In this volume the virtues are ranged in alphabetical order, and a distinct account is given of the moral nature of each; which is succeeded by apt examples, taken either from history or traditional anecdotes.

59. *The Case of the late Agent of the Royal Hospital at Plymouth, superseded in July, 1774.* By Yeoman Lott. 12mo. 1s. 6d. Doddsley.

It appears from this narrative, in which the various facts are authenticated by the clearest evidence, that Mr. Lott has been cruelly deprived of the office which he enjoyed in Plymouth hospital, without being accused of any misdemeanor or neglect in the discharge of his duty; nay, his conduct has even been approved by the first lord of the admiralty, from whom he has had a promise of some other appointment, but hitherto not obtained. Our sympathy cannot avoid being strongly excited at the sufferings of a man in this situation, especially of one who has been upwards of thirty-three years in his majesty's service; and we should hope, from the humanity and justice of lord Sandwich, that he would take into consideration the case of a person who has so urgent a claim to his beneficence.

60. *Annals of Gaming; or the fair Player's sure Guide.* 12mo. 1s. 6d. Allen.

A collection of treatises republished from a Magazine, by a person who seems to be no connoisseur in authorship.

61. *Mrs. M. C. Rudd's Genuine Letter to Lord Weymouth, &c.* 8vo. 1s. Kearsly.

\* This Letter, which is dated the 15th of January, was written previous to the execution of the Perreaus, and contains a detail of various transactions tending to confirm the criminality of Robert Perreau. Mrs. Rudd informs his lordship that she does not wish to prevent the prisoner from obtaining a pardon; but perhaps this declaration might have gained more credit, had she deferred sending her Letter till the fate of the unhappy convict was irrevocably determined.

62. *A Letter from Mrs. Christian Hart, to Mrs. Margaret Caroline Rudd.* 8vo. 1s. Williams.

A frivolous personal altercation, unworthy the attention of the public.

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ERRATA in Notes to Mr. Brand's Letter, last Review.

Last line of note (d) for *purchasers*, read *purchases*. Last word in last line but one of note (e), for *in*, read *is*. Last line but eight in note (g) for *ANNUITIES and S.* read *ANNUITIES, &c.*